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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLIX.

6. *Old and Young.* It is the duty of the aged to counsel the young; tenderly to admonish and faithfully to warn them; and to set before them a good and edifying example. There is much in human life which books can but imperfectly teach, and which can be fully understood only by experience. The benefit of this experimental knowledge, those who are advanced in life ought, as they have opportunity, and so far as it is practicable, to afford to those who have, as yet, but little experience of their own. It is one of the most amiable traits of character in a man who has lived long, seen much, and observed accurately, that he takes pleasure in communicating to youth, in a kind and winning manner, the counsel, admonition, and warning, which his knowledge of human life and the human heart enables him to give, in a way which impresses by the time and manner of its communication; and which may preserve those who are addressed from a thousand follies and vices, into which they might otherwise fall. What a treasure of invaluable maxims for the conduct of life, and of warnings against the sins and snares to which youth and inexperience are exposed, has been left us in the book of Proverbs. If I might prevail with you, my young friends, to read that book throughout, once every year, for ten years to come—should you continue so long in life—and to read always with great care, self-examination and application, and with prayer to God for his blessing—I should render you a service, the value of which would be beyond all estimate. To this, therefore, I earnestly exhort you, that I may perform, in part, the very duty which I am now showing to be incumbent on the aged toward the young.

"The hoary head, says Solomon, is a crown of glory, if it be found in the way of righteousness." There is in the example of an aged Christian, who has long and eminently exhibited the influence of gospel principles, a dignity and authority, which can scarcely fail to be felt by all with whom he has intercourse, and especially by the young. It affords a living and palpable proof of the excellence of genuine Christianity, which recommends and enforces it, more powerfully than can be done by all the eloquence of language. Such an example, therefore, every aged Christian should desire and endeavour to exhibit. Avoiding all levity, and all moroseness, and all haughtiness, and every thing unbecoming the elevated standing which he is honoured to

occupy in the great family of Christ, he should cultivate a serious cheerfulness, great meekness, patience under infirmities, tenderness of feeling, habitual kindness and condescension to all, and especially to the young—that he may gain their affections, as well as command their respect, and thus be able to seize with advantage, every opportunity to advise and counsel them for their good; and above all to engage them, in the morning of life, to choose and "seek that good part which shall not be taken away from them."

The duties of the young to the old are, to respect and honour them, to hearken to their advice and admonitions, to be thankful even for their seasonable reproofs, and to endeavour to profit by the instruction they communicate, and the example they exhibit.

When old age is seen, as alas! it is sometimes seen, in connexion with vice, profaneness, or profligacy, it certainly is not entitled to respect and honour from any one. Yet even in this case, the young should treat the veteran sinner in a manner somewhat different from that which they may properly use towards a vicious individual of their own age. There should be a reserve, at least in addressing him personally, and a recognised deference due to his years, which, towards an equal of a similar character, it would not be necessary to observe. But when age is not degraded by vice, and especially when it is distinguished by virtue and piety, the injunction of holy writ should be felt in all its force—"Thou shalt rise up before the hoary head, and honour the face of the old man." There is not a more unamiable, or a more unpromising feature of character, in a young person of either sex, than to treat virtuous old age with disrespect, or even with disregard. Show me a youth who has such a confidence in himself, or herself, as to disregard the opinions of one of reputation for wisdom and discretion, and who has seen many years, and I will show you a candidate for misfortune and misery, and probably for ruin. Show me a youth who can treat respectable age with levity and ridicule, or even with marked neglect, and I will show you one of either a weak head, or a hard heart, or probably of both united. A sensible and virtuous youth will esteem it a high privilege to have access to the counsels of years and experience. He will listen to the opinions and maxims which the sage delivers, and treasure them in his memory, for the conduct of his own life. He will reverence and venerate every hoary head that is found in the way of righteousness—he will give preference on all occasions to those who possess this character. They will receive from him all those attentions and kindnesses which indicate unaffected veneration; and while he marks their virtuous example for imitation, he will also find in it a powerful excitement and encouragement to his own well doing—in view of the honour and usefulness which it brings to its possessor in this world, and the cheering prospect which it opens for him, in the eternity which is to follow.

7. The mutual duties of *the possessors of superior and inferior gifts and graces* will require but a very summary statement, as they have unavoidably been anticipated, in the illustration of the foregoing particulars. "The duties of those who have a larger measure of gifts and graces conferred upon them, towards such as have a lesser share of the same, are—to be exemplary in humility and self denial, as having nothing but what they have received; to be communicative of what the Lord has freely given them; and to improve their talents for the benefit of themselves and others: and the duties of such as are weaker in gifts and graces, towards those that are stronger, are—

to be followers of them, in so far as they are followers of Christ; to be willing to learn from their experiences; and to 'covet earnestly the best gifts.'"*

On *the mutual duties of* EQUALS, I shall enter into no formal discussion—not because those duties are unimportant, but because they are so obvious that a particular specification of them seems to me unnecessary. They are intimated in the very term *equals;* and they will readily occur to yourselves, if you will only remember and meditate on the two following short texts of holy scripture—"Be kindly affectioned one to another, in honour preferring one another."—And, "Consider one another, to provoke unto love and to good works." Our larger catechism teaches us, that the sins of equals are—"the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another, and usurping pre-eminence over one another."

Let us now consider the reason annexed to the fifth commandment —which is, "A promise of long life and prosperity, (as far as it shall serve for God's glory and their own good) to all such as keep this commandment."

In the decalogue itself, the promise before us is thus expressed—"That thy days may be long upon the land which the Lord thy God giveth thee." There is doubtless here a reference to a special blessing, which the ancient chosen people of God, while they were faithful to their covenant engagements, were to receive in the land of Canaan. But although there might be something special in the command, when made to the ancient Israelites, as in the whole of the Mosaick dispensation there was a greater reference to temporal rewards, and punishments too, than there is under the gospel, yet we find the apostle Paul enforcing this command on Christians, by the very promise now under consideration—"Children, obey your parents in the Lord; for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." This is called the first commandment with promise, because it is the first, and indeed the only command, of the second table, which has an explicit promise annexed to it. And the promise, it is to be observed, refers, as the words of the apostle clearly show, to temporal good—to worldly prosperity. Not but that spiritual and eternal benefits will also accrue to those who obey this command, as well as the others, from evangelical motives; but because God has seen fit to promise to an obedience to this, more than to any other, a reward on this side the grave. "Godliness," in all its extent, is, we know, "profitable unto all things, having promise of the life that now is, and of that which is to come." But probably a special temporal reward is stipulated in this commandment, "to show the great regard God has to the lawful authority of parents, and to engage children to behave dutifully toward them."

It would be easy to show, by citing a number of passages of scripture, that the genuine spirit of the promise we consider is expressed in our catechism, when it is said, that it is "a promise of long life and prosperity, as far as it shall serve for God's glory and their own good," to the parties concerned. Such indeed must of necessity be the tenor of the promise, for otherwise it would lose its nature, and become a threatening. A long life, without prosperity—a long life of pinching poverty, of constant misery, of unceasing disappointment, of uninterrupted pain or sickness, or of disgrace and infamy—would be one of the greatest temporal calamities that a mortal could expe-

* Fisher.

rience. It is only a long life, with so much that is *desirable* running through it as to denominate it *prosperous*, that can with any propriety be considered as a blessing. So likewise the limitation of the promised prosperity to the *measure* that shall "serve for God's glory and their own good," of the parties concerned, must manifestly be intended in the assurance given. God never did, and never will, promise any thing inconsistent with his glory, or not subservient to it; and no good man will ever wish that he should. With every such man, the very thought of receiving any thing dishonourable to God, would prevent his deriving from it any enjoyment: and in like manner it would be most irrational for him to wish for any thing that would not be for his own real and ultimate good. He will even pray to be disappointed in the desire and pursuit of every object, the possession of which the all-wise God may see would be injurious to him—injurious to his highest, his eternal happiness, if his desire should be gratified, and his mistaken pursuit be successful. Neither will he wish to be exempted from that measure of affliction, of what kind soever it may be, which will, under the support and blessing of his heavenly Father, "work out for him a far more exceeding and eternal weight of glory." Nay, even in regard to the continuance of life itself, who does not see, that it may be, and often is, a great mercy to be taken away from "the evil to come;" and that the allotment of the dutiful and pious child is most enviable, who is called, by an early death, to spend a portion of his existence in the joys of heaven, rather than be left to pass it amidst the unavoidable conflicts and temptations of this unsatisfying and sinful world.

Under the necessary limitations, or conditions, which have now been explained, the promise in the precept will most assuredly be fulfilled. The ordering of every man's lot in life is by the sovereign and all-disposing will and providence of God; and having promised this blessing, he will take effectual care that it shall be realized. There is, moreover, a natural and beautiful connexion, which we ought to notice, between the performance of the duty enjoined in this command, and the enjoyment of the stipulated benefit. The duty prescribed is obedience to parents, the benefit promised is long life and prosperity. Now, consider the consequences of obedience and disobedience to parents, which often follow in fact, and as you may have observed them for yourselves—consequences that have a direct influence on long life and prosperity. How often has disobedience to the commands, or to the counsel and advice of parents, been productive of disastrous accidents or occurrences, which have either occasioned sudden death, or after a period of extreme suffering, have greatly shortened life? How frequently, by a course of vice, have diseases been contracted, or the constitution been broken down, and an early grave been found, by those who would have escaped all those calamities, if they had only been obedient to parental commands and admonitions? So also, in regard to worldly wealth and prosperity, how many fortunes have been squandered away, or otherwise lost, and how many individuals have become, or remained poor, through life—perhaps been reduced to absolute want or beggary—by disregarding the requisitions, and directions, and entreaties, of parents? while others, with no higher advantages, have remained in affluence, or risen to it, by carefully adopting that system for the management of their affairs, or pursuing that course of industry and economy, which parental affection and authority recommended and enjoined. Thus you perceive, that while the promise is sure, and

special providential interpositions are doubtless sometimes employed in its accomplishment, yet its ordinary fulfilment requires nothing more than the operation of those well-known causes and effects, which God has been pleased to establish in the moral as well as in the natural world.

You have been much longer detained, my young friends, than I at first intended, with the explanation and inculcation of the duties enjoined in this fifth commandment. But I do not regret the scope I have taken. The precept has a special relation to youth, and therefore in addressing you it demanded a full consideration. But in truth, as heretofore hinted, its spirit reaches to all relative duties—On the faithful discharge of these the happiness and prosperity of the social state of man, in all its forms and modifications, essentially depend; and without a conscientious regard to these duties, there can be no true religion, and no rational expectation of the happiness of heaven. Let what you have heard, therefore, sink deep into your hearts, and let your lives demonstrate that you are candidates for the temporal blessings promised to those who keep this commandment, and the rational expectants of the higher felicities of a future and eternal state.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 345.)

2. Another excellent and useful evidence of regeneration, is the sanctification of natural and lawful affections. There are, perhaps, few either more sure or more plain evidences of real religion than this. Regeneration does not consist in giving us new souls, new faculties, or new affections, but in giving a new tendency and effect to those we had before. There are many persons to whom we bear naturally an affection, and it is far from being the design of religion to destroy this affection, but to regulate it in its measure, to keep it in its proper channel, and direct it to its proper end. This is a part of the subject which I have always thought of great moment and importance, on more accounts than one. It hath pleased God, by joining us together in society, to constitute a great variety of relations; these ties are of God's own making, and our affections to all persons so related to us are natural, and in some of them very strong. How then do they operate? In what manner do they express themselves? Nothing will more evidently prove what is the ruling disposition of the heart. Whenever we love others sincerely, we show it by desiring and endeavouring to procure for them those blessings which we ourselves most highly esteem.

Let us take any one of these relations for an example. Does a parent sincerely love his children? Religion doth not weaken, but strengthen this affection, and add to the force of his obligation to serve them. But if the parent truly loveth God above all, how will his love to his children be expressed? Surely by desiring, above all, that they may be "born again." Their following sinful courses will give him unspeakably more grief than their poverty, sickness, or even death itself. He will be more concerned to make them, and more delighted to see them, good than great; and, for this purpose, every step of their education will be directed. Would not every parent shudder at the thoughts of sending a beloved child to a house infected with the plague, or any other scene where health or life would be in imminent danger? What then shall we think of those parents who, from the single prospect of gain, without scruple, place their children in houses deeply infected with the leprosy of sin, and expose them,

without the least necessity, to the most dangerous temptations?

I know there are some instances in scripture of persons who have been considered as very pious themselves, who yet were shamefully negligent in this branch of their duty. Of these Eli, mentioned in the book of Samuel, is one, whose sons, though in the most sacred office, "made themselves vile, and he restrained them not." I imagine I could easily bring in doubt, if not the reality, at least the eminence of his piety, and others of the same kind though often taken for granted, without much examination; but I shall only observe what an opposite account is given of the divine conduct toward Eli and toward Abraham, the father of the faithful. He revealed his will, and employed in his message the child Samuel, to the neglect of Eli, grown old in his courts, and denounced the most severe and terrible judgments against him and his house: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle; in that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end. For I have told him that I will judge his house for ever, for the iniquity which he knoweth."* On the contrary, see the honourable distinction put upon Abraham: "And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."†

Nothing indeed can be more plain from reason itself, than that, in proportion to the impression which parents have upon their own minds of the importance of salvation, will be their concern and care that their children also may be the heirs of everlasting life. Suffer me to ask every parent who reads this discourse, or rather to beseech all such, to ask themselves seriously, what are their own strongest desires and hopes concerning their children? In those moments when your affections are fondest, and your partial flattering expectations most distinctly formed, are you obliged to confess that your minds run much more upon the prospect of your children's living in affluence and splendour, or being promoted to places of honour and trust, than their being brought to a saving acquaintance with Christ and him crucified, that whether they live or die they may be the Lord's? If this is the case, you have just ground to fear that you are of that unhappy number who "savour not the things that be of God, but the things that be of man." * * * * *

I apprehend that the great and distinguishing mark of the truth and sincerity of religion in general, and of every gracious disposition in particular, arises from comparing it with its opposite. It is "the prevailing interest of God and the Redeemer in the heart, above the interest of inferior good; the habitual comparative preference we give to his service and enjoyment, before every other object of desire." This must be proved by its effects daily. And agreeably to this, our blessed Lord says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me."* And again, in yet stronger terms, "If any man come to me, and hate

* 1 Sam. iii. 11, 12, 13.
† 1 Gen. xviii. 17, 18, 19.

* Matt. x. 37, 38.

not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, he cannot be my disciple."* Would you therefore know whether you are born again? Are you in doubt, when you find the spirit lusting against the flesh, and the flesh against the spirit? Try, by diligent and universal examination, which of them is, upon the whole, the strongest; which of them habitually yields to the other, when they come in competition. Into this all other marks and signs of religion resolve themselves at last; and from the evidence they give of the prevalence of the love of God in the heart, they derive all their worth and value. Every holy disposition must be examined, not by its absolute, but its comparative strength; and the true knowledge of our state arises from the conclusion and result of the whole.

There were, in the last age, many and great debates among men of piety and learning, whether special and common grace differ essentially in their nature, or if they differ only in degree. What I have just now said may, perhaps, be thought by the intelligent reader, to imply my embracing the last of these opinions. My judgment of this question is the same I have formed of many others, that it is unnecessary, or even hurtful. It has perhaps, if examined to the bottom, no distinct meaning at all; but if it has any meaning, I am afraid it is a question which it is impossible for us to resolve. That it may be made plain to persons of common understanding, the question is, whether it is most proper to say, that a wicked man, or an unrenewed person, let his behaviour be ever so unexceptionable, or his experiences ever so comfortable, can have no true love to God; no, not in the least degree: or whether we ought not rather to say, his love to God is less than his love to the creature. I confess, I think it is best to say, in the words of the Holy Ghost, that "he loveth the creature more than the Creator" —that "he loveth the praise of man more than the praise of God;" and for this reason, he hath no "true" love, either to God or man.

In the preceding part of this treatise, I have affirmed, with sufficient clearness, that there must be an essential change in order to salvation; and that, till this be wrought, the person is in sin, and can do nothing but sin. The reason of this is very plain; that the supreme and governing motive of all his actions is wrong, and therefore every one of them must be so, upon the whole. I suppose, if they were to explain themselves fully, this is chiefly meant by those who insist that there is an essential difference between special and common grace. And in this view, no doubt, it is not only certainly true, but a truth of very great importance. It appears, however, on the other hand, equally certain and undeniable, that when we observe good dispositions and good actions in one character, and see the same appearances in another, we have no way by which we can discover the difference, but by their perseverance, and their comparative effects. Neither, indeed, has the person himself any other rule by which they can be judged. For which reason I would be very willing to affirm both sides of the above question; to say that an unregenerate person has no true love to God or his neighbour, and at the same time, that this is only because no love but that which is supreme and prevalent is true, or will be accepted as sincere.

Unless we take up the matter in this light, we are in danger of doing great hurt on both hands. On the one hand, it is ready to alarm the pious, humble, and timorous soul, if we say, that special grace differs essentially from common grace, and that there must be some-

* Luke, xiv. 26.

thing quite different in its kind, as to every gracious disposition, than whatever resided in hypocrites. Alas! will the fearful person say, I have seen some who have gone great lengths, who have been well esteemed, and well received among all serious people; and yet have made shipwreck of the faith, dishonoured their profession, and opened the mouths of adversaries to blaspheme. They had all the appearance of as much love to God, as much delight in his service, as much zeal for his glory, as much strictness, and as much usefulness of conversation; nay, more than I can pretend to. What then am I to think of this? Must all my gracious dispositions be essentially different from theirs? And how is this difference to be made appear? To all such I would say, those unhappy persons, by their conduct, and that alone, plainly discover, that they have either been wholly impostors and deceivers of the world, or that they have loved some object of carnal affection; some lust, of one kind or another, more than they loved God. The strength of their affections in one way, has been over balanced by the dominion of corruption in another. And that corruption which has been long disguised or restrained, at last breaks out with so much the greater violence, and the greater noise.

Again, on the other hand, by affirming that there is a difference in kind between special and common grace; and that a hypocrite or unrenewed person cannot have the least measure of the same sort of love to God or man with a child of God, we are apt to make some slaves to sin, upon examining themselves, judge amiss in their own favour. They cannot help thinking that they have a real unfeigned affection for that which is good in many respects; as indeed they have, when it doth not stand in competition with their reigning or darling lust. To give an example of this; it is frequently made a mark of true religion, to love the people of God; and indeed, it is one of the best, and when taken in the sense I have mentioned above, as a supreme and prevalent love, it is an infallible sign. It hath no less warrant than the word of God: "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death."* But I dare say, there are many who live in sin, and are strangers to the power of godliness, who, upon the most impartial examination of themselves, would conclude, that they did love the people of God.

Perhaps some will say, they may love good men, but they love them for other qualities, and cannot love them because of their piety. Experience tells us the contrary. They may esteem them, love them, speak well of them, and do them service because of their piety. Nay, I have known (though that is more rare) some very loose livers, who seemed to have nothing good about them, but an esteem of pious persons, and a desire to espouse their cause, which they continued to do in all ordinary cases. But should these servants of God presume to reprove them sharply, or hinder them in the enjoyment of their darling lust, their love would soon turn to hatred. Who would not have said that Herod sincerely loved John the Baptist, when the very reason assigned for his respect and attendance is, that "he was a just man and an holy." Yet the same Herod, when he was reproved by John for his scandalous adultery and incest, shut him up in prison. And afterwards, so little was his constancy, that when the daughter of Herodias had gained upon his affection by her dancing, and involved him in a rash promise, he gratified her mother's savage cruelty with the Baptist's head. The descrip-

* 1 John, iii. 14.

tion of his situation of mind is remarkable, but far from being singular; we are told, "the king was exceeding sorry; yet for his oath's sake, and for their sakes that sat with him, he would not reject her."*—Here was love in one sense, or in a certain degree; but he loved the damsel and her mother, and the good opinion of his courtly companions, still more than the faithful preacher.

We have innumerable examples of the same thing every day before our eyes. Voluptuous men love the people of God, but will not obey their salutary counsel, because they love their lusts more. Covetous men will love the people of God, and praise them, and defend them, but will not open their purses to provide for them, because they love their silver and gold more. What I have said of this disposition, might be easily shown to hold with regard to every other. In short, whatever unseen or inward difference there may be; whatever diversity of operation of the holy and sovereign Spirit, the great trial to us is the same which Christ made of Peter: "Simon, son of Jonas, lovest thou me more than these?" It is good that we should often repeat the question as he did, and blessed is that man who is able in sincerity to say with Peter, "Lord, thou knowest all things, thou knowest that I love thee."†

I am sensible, there will be many ready to challenge this, or at least to be inwardly dissatisfied with it, as too general and undetermined. They will be ready to think, that this leaves the matter still at a great uncertainty; and that it must be very difficult to decide in many cases, whether the love of God or of the world hath the greatest habitual influence in the heart. The truth is, I am far from denying or dissembling that it is a matter of great difficulty in many instances; nay, as I have hinted in some of the former pages of this discourse, there are cases in which it is altogether impossible to come to any certain determination. In some, grace and corruption are so equally matched, as it were; have such violent struggles, and take their turns so often, in restraining and governing one another, that it will be hard to tell, till the last day, which of them was strongest upon the whole. But this is no just objection to what I have delivered above. It was never intended that such unequal and variable Christians should enjoy much peace; and if they do, it is surely upon some idle or imaginary ground. To many it may be justly said as Jacob said to his son Reuben, "Unstable as water, thou shalt not excel."* Instead of devising ways, and making suppositions, to encourage such persons to think well of their own state, it is a far safer, and much kinder office, to excite them to a holy jealousy over themselves. This indeed seems to be the language of scripture with regard to us all: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."† Elsewhere, says the same apostle, "And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end."‡

(*To be continued.*)

* Mark, xvi. 26. † John, xxi. 17.

HEAVEN IN PROSPECT.

By James Montgomery.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,—
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne;
And proclaim in joyful psalms,
Victory through his cross alone!

* Gen. xlix. 4. † Heb. iv. 1. ‡ Heb. vi. 11.

Kings their crowns for harps resign,
Crying, as they strike the chords,
"Take the kingdom,—it is thine;
King of kings, and Lord of lords!"

Round the altar, priests confess,
If their robes are white as snow;
'Twas the Saviour's righteousness,
And his blood, that made them so.

Who were these?—On earth they dwelt,
Sinners once, of Adam's race;
Guilt, and fear, and suffering felt,
But were saved from all by grace.

They were mortal, too, like us;
Ah! when we like them shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

CHRIST IN THE GARDEN OF GETHSEMANE.

By the Rev. T. Dale.

A wreath of glory circles still his head—
And yet he kneels—and yet he seems to be
Convulsed with more than human agony:
On his pale brow the drops are large and red
As victim's blood at votive altars shed—
His hands are clasped, his eyes are raised in prayer—
Alas! and is there strife he cannot bear
Who calmed the tempest, and who raised the dead?

There is! there is! for now the powers of hell
Are struggling for the mastery—'tis the hour
When Death exerts his last permitted power,
When the dread weight of sin, since Adam fell
Is visited on him, who deigned to dwell—
A Man with men,—that he might bear the stroke
Of wrath Divine, and burst the captive's yoke—
But oh! of that dread strife what words can tell!

Those—only those—which broke with many a groan
From his full heart—"O Father, take away
The cup of vengeance I must drink today—
Yet, Father, not my will, but thine, be done!"
It could not pass away—for He alone
Was mighty to endure, and strong to save;
Nor would Jehovah leave him in the grave,
Nor could corruption taint his Holy One.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 352.)

Paris, July 24th, 1828.

After passing an hour with my French teacher, we set off together for Père la Chaise. I was particularly fortunate in having the company of this gentleman, as he was well acquainted with all the most remarkable tombs, distinguished either as containing the remains of eminent persons, or for architectural beauty or peculiarity. The burial place is in the suburbs, about two miles from my lodgings, and contains about seventy acres of ground, "pleasingly diversified by hill, plain and valley." As we approached the gates, I noticed a number of stalls and shops, where chaplets and wreaths of flowers are made, for the Parisian mourners to decorate the graves of their friends—

"Pansies for thoughts—rue for remembrances."

These garlands are made of straw, and a species of yellow flower which grows in the neighbouring fields—when dried by the fire, they last a long time. The first monument we examined was that of Abelard and Heloise. It actually contains the ashes of the two lovers, and is covered with the votive chaplets of admiring visiters. It is built out of the ruins of Paraclete. Near it lie the remains of Sonnini the naturalist. Farther on, towards the little chapel on the top of the hill, where the papal burial service is performed, stand

the monuments of Haüy the mineralogist, Fourcroy the chemical philosopher, and of many other distinguished men. I was pleased with the black marble mausoleum of the Abbé Sicard, the benevolent instructor of the deaf and dumb. On the upper part of the tomb, in the style of Egyptian hieroglyphicks, are six hands in different positions, indicating the letters of his name. On some tombs we saw busts, crowned with garlands; on others, a miniature or print of the deceased; and on others, in glass cases, doves, and cupids, and hearts, and arrows. These struck me as "the mockery of woe."—Every ornament that ingenuity can devise is here hung round the grave: *Death* is strewed all over with sweets and flowers, and seems "*Life's* playfellow." I cannot express my own thoughts better on this subject, than in the words of a recent English traveller. Speaking of Père la Chaise, he observes, "True sorrow is manly and decent, not effeminate or theatrical. The tomb is not a baby house, for the imagination to hang its idle ornaments and mimic finery in. To meet sad thoughts, and overpower or allay them by other lofty and tender ones, is right; but to shun them altogether, to affect mirth in the midst of sighing, and divert the pangs of inward misfortune, by something to catch the eye and tickle the sense, is what we cannot sympathize with. The fresh plants and trees that wave over our graves—the cold marble that contains our ashes—the secluded scene that collects the wandering thoughts—the natural flowers that spring up unconscious of our loss; objects like these at once cherish and soften our regrets; but the forced liveliness and the painted pride of the scene before us, are like galvanic attempts to recall the fleeting life—they neither flatter the dead nor become the living." All persons are buried in this cemetery, without regard to religion, rank or country. I pondered with peculiar interest on the spot where the bones of my countrymen were deposited. The whole plan was suggested by Napoleon, and the first funeral took place about twenty-five years since—now more than one hundred thousand bodies lie beneath its sod.

On the top of the hill, near the chapel, we enjoyed an extensive and varied prospect. The views of Paris from the high grounds in the vicinity, especially from Montmartre, are very striking. From no spot does London present so picturesque a landscape. As we descended the hill towards the gates of Père la Chaise, I had an opportunity of seeing two funerals —one of an individual in the middle class of society, the other was that of the Spanish ambassador. The friends and family of the commoner walked promiscuously up one of the gravel paths, engaged apparently in pleasant conversation, and carrying in their hands wreaths of flowers, which they had no doubt purchased near the gates, to strew over the grave. It looked indeed more like a holiday or wedding party, than one of sorrow. The ambassador's funeral was showy and gorgeous—the "pomp of circumstance" threw a kind of studied gloom over it, but it seemed to be quite as heartless as the other.

The Parisians have the curious custom of exposing to the public gaze the bodies of their friends, shortly before the time of interment. In walking along the streets I frequently noticed in little recesses, a coffin, surrounded with candles, decorated with flowers, with a crucifix and a chalice of holy water by the side of the bier. Those who pass these exhibitions bow the knee or bend the head, more, no doubt, in consequence of the consecrated water and crucifix, than out of respect to the deceased.

There is another spectacle of death, which the Parisians treat with as much indifference and insensibility as those which I have just mentioned. In the most populous part of the city, near the Pont Neuf, there is a building called the Morgue, for the purpose of receiving the dead bodies of those who have been murdered, or who have lost their lives by suicide, or by drowning in the Seine—These last are caught in nets, stretched across the river in different places. Each body is placed at full length on a slab of black marble, the clothes of the deceased being hung on a pin over the head. On one occasion, I saw seven of these horrible carcasses, one with the throat cut from ear to ear. Crowds of both sexes gazed at the same time, not only with the utmost indifference, but some with rude merriment on the terrible sight. The Morgue is open at all hours of the day, to passengers of every description, in order that the unknown dead may be recognised by their friends. Each corpse is exposed for three days, so that many of them are in a shocking state of decomposition.

I have seen many other sights to-day, but my thoughts are so entangled in the solemn subjects which I have just mentioned that I must throw down my pen.

Friday, July 25.—There is no single object on this side of the Atlantic, that I was more desirous of examining than the Garden of Plants; and I have been putting off my visit to that enchanting spot day after day, that I may enjoy it in company with my friend Dr. Gardner, who has not yet, to my knowledge, arrived in Paris. My curiosity, however, will not allow me to postpone my excursion any longer. The Garden of Plants is situated near the banks of the river, at one extremity of the city. As I entered the gates from Rue St. Victor, a broad gravel walk, bounded on each side with a double row of majestic trees, opened before me: the most profound stillness prevailed, and I seated myself on one of the benches, to collect my thoughts, and to arrange my plan of examination. The remoteness of this garden from the bustle and noise of the city, render it, in the early hours of the day especially, a delightful retreat for meditation and study. My solitude was interrupted by the appearance of one of the professors of botany, accompanied by a number of pupils: they entered an enclosure, where a vast number of plants from different parts of the earth, were growing in the open air, all systematically arranged, and labelled with their scientifick names. At a distance, I gazed with a degree of enthusiasm on the professor, giving his peripatetic instructions to his attentive disciples, and could almost fancy myself under the shade of academic bowers, or in the walks of the Lyceum, listening to the philosophy of ancient sages. The luxuriant shrubs and majestic trees—the multitude of flowering and odoriferous plants—the deep groves and retired paths—all reminded me of the island of Seged, described by Johnson, in which flourished "every flower that spreads its colours to the sun, and every shrub that sheds its fragrance on the air." The hot-houses are very extensive, and contain a rich collection of exotics; but they are constructed with less taste than any thing else about the garden. By a winding path I ascended a high artificial mound, on the summit of which there is a little pavilion, from which a fine prospect of the city may be enjoyed. About half way up this little mount there is a bust of Linnæus, and near it the cedar of Lebanon, planted by Jussieu.

From what I have said, you might suppose that the *Garden of Plants* is a very expressive and appropriate name for this noble in-

stitution; but it really affords no just idea of the nature and objects of this magnificent establishment. Besides the botanick garden, of which I can have given you but a very faint notion, there is an extensive menagerie, containing a vast number of wild and tame animals; an immense and valuable museum of preparations in natural history and anatomy, and numerous halls appropriated to scientifick libraries and lectures.

In the menagerie, the ferocious animals are confined in a range of airy dens, very neatly constructed. I noticed in them several bears, brought from America by Lafayette. The lions, tigers, wolves, panthers, jackals, and hyenas, were all "in good order and well conditioned," and frequently howled, much to the amusement and alarm of the visiters. Near the dens there is a large building, called the Rotunda, which is divided into a number of compartments, each with a separate court-yard before its entrance. This edifice is constantly warmed with stoves. Here I saw two fine elephants, four or five dromedaries, a male and female bison, two beautiful zebras, and a number of other animals from warm climates. That which interested me most was a magnificent cameleopard or giraffe: from his prodigious height, he is enabled to feed almost exclusively on the upper branches and leaves of trees: his tongue, which is nearly a foot and a half long, possesses almost all the powers of the elephant's proboscis; he grasps large objects with it, and can taper the tip to so small a point, as to enter a very minute hole: he was exceedingly gentle and mild in his manners, and moved constantly about, in quite graceful attitudes. Not far from the Rotunda, there is a large aviary, very tastefully arranged. It is said to contain all the birds known in Europe. The magnificent pheasants of China, and the vast variety of parrots and parroquettes, were peculiarly interesting: the vulture, the condor, and several other large birds of prey, are also in the collection. The animals which graze, are arranged, according to their species, in a great number of enclosures, in various parts of the garden. Where it could be accomplished, the trees, shrubs and vegetables, of the countries from which the animals were brought, flourish within the enclosures. The little edifices, for the use of the animals, are as much adapted as possible, in their construction, to the instincts of each species, and they all display a degree of taste and ingenuity truly surprising. Nothing can exceed the picturesque beauty of this scene. Here numerous varieties of sheep were quietly grazing on a bank—there the antelope bounded over the lawn—and there the goat clambered playfully up an artificial steep.

In such a place as this, where, I had almost said, one-half of the whole animal and vegetable world is collected together, the hours glided swiftly along. When I entered the garden, I determined to examine every thing in detail, but I soon found that this would be utterly impracticable, even in many busy visits. It was now late in the afternoon, and I had not yet seen one of the superb cabinets, in which the various preparations of natural objects were deposited. I therefore found that a day or two more would be necessary, to give me some faint idea of their invaluable contents.

The Baron F. Cuvier, so deservedly celebrated for his profound works on natural history, is the principal director of the Garden of Plants, and he resides in a fine mansion, in the midst of these elysian scenes. I had letters to him from my scientifick friends in London, and he treated me with more civility and kindness than any other French gentleman in Paris. I ex-

pect to pass to-morrow evening at his house, in company with a party of savans, who usually meet there once a week for conversation.

This evening I went to the opera house, dignified here with the name of the Royal Academy of Musick. The vast interior is finely illuminated, well arranged, and splendidly decorated. As to the vocal and instrumental musick, it was far too refined for my homely taste. I was exceedingly amused with an automaton kind of figure, called I think the prompter, or leader of the orchestra: he had a kind of wand in his hand, by the motions of which he seemed to direct the whole machinery of the affair: he was not a moment quiet—he twitched about his head, snapped with his fingers, and beat time with his feet; his wriggling, starting, stamping, knocking and jerking, seemed all perfectly understood by his associates. I never saw any thing, in the shape of a human being, so perfectly ridiculous as this chief professor of the Royal Academy of Musick. As to the dancing, it seemed to me any thing but a graceful or easy and natural movement of the body: that which seemed to please the spectators most, was, when the dancers stood upon the points of their toes, with one leg stretched out, spinning round like a top, and then stopping all of a sudden: another popular gratification was, to see them pop up and down in a straight line, like a pea on a pipe stem. These, and a thousand other monkey tricks, have ranked the operation of dancing in Paris among the fine arts. Such buffoonery, to say the least of it, admits of no excuse, even in men, but in women it is shocking and disgraceful in the extreme. The present opera house was built in a few months. After the assassination of the Duke of Berri in the Rue Richelieu, as he was returning home from the old opera house in that street, the Parisians resolved, nem. con. that they would never be pleased again in that establishment: it was therefore abandoned. As the case was exceedingly urgent, they erected the present edifice with all possible despatch. Military guards, on foot and on horseback, are numerous about the opera house: they are also to be seen at every other theatre, or place of publick amusement.

The company at the opera is usually of the better sort. The old French fashionable gentleman is a singular being; he is a specimen of what painters would call superannuated still life. I have occasionally seen one, in other places of publick entertainment. He is dressed in the neatest manner, in powder and blue, and sitting like a statue, unmoved by any of the passing incidents: in the face he has a sallow look, with a kind of settled expression—if that can be expression, which indicates the absence both of pleasure and pain. The whole object in life of a fine French gentleman, seems to be, to move and talk with eclat; and when he ceases to do either, he has no heart to do any thing. A periodical writer on this character remarks—"Deprived of his vivacity, his thoughtlessness, his animal spirits, he becomes a piece of *costume*, a finely powdered wig, an embroidered coat, a pair of shoe buckles, a gold cane, or a snuff-box." I have been credibly informed, that one of these gentlemen has never missed going to the opera one night, for the last thirty years, except twice during the revolution.

Saturday, July 26.—I have passed the greater part of this day in company with an American physician, who has resided a number of years in this city. We first visited the Luxembourg—a palace, said not to be surpassed in magnificence by any in France. It was built more than two centuries ago, for Mary de Medicis, widow of Henry the Fourth. It is not for me to pro-

nounce on the architecture of this edifice, which has been so much praised; but its exterior did not strike me as either grand or beautiful, except the central pavilion in front, which is crowned by a rich, light, and elegant dome. In one of the wings of this palace is the Chamber of Peers: a magnificent staircase leads up to it, consisting of forty-eight steps, each stair being formed of a single white stone, twenty feet in length. While examining this splendid entrance, one of the peers passed into the *chamber:* the ceremonies by which he was greeted by the military gentlemen arranged on each side of the great staircase, was amusing. The *gallery* of the Luxembourg is filled with a collection of large pictures, by modern living French artists. Those who have no true taste in the fine arts, it is said, are more pleased with the paintings here, than with those at the Louvre. There is a gross display of half clothed human figures, in most of the scenes represented. I must say that many of the pictures struck me, as fine specimens of genius and skill. The garden of the Luxembourg is a delightful spot: the principal walks are shaded with luxuriant trees, and ornamented with a profusion of marble urns and statues. In front of the palace there is a fine artificial sheet of water, with two or three large white swans playing on its surface; and beyond this, a broad avenue leads to the National Observatory. We did not examine the philosophical instruments here, which are said to be of the most approved construction. Near this place Marshal Ney was shot.

From the Luxembourg we went to the *School of Mines*, which I was desirous of just seeing, as three of my friends in Philadelphia were here instructed in the art of chemical analysis, and in all the processes connected with metallurgy and the working of mines. The cabinets of minerals I found interesting and extensive. Not more than twenty pupils are admitted at one time.

We next visited the Royal Institution for instructing the Deaf and Dumb. The classes were dismissed just as we entered the building. Many of the children were at play in a large court-yard, and they seemed to me much more turbulent and mischievous, than they are at our *superior* institution at home. It was gratifying to think, that here the Abbé de l'Epée, with whom this noble and Christian charity originated, delivered his instructions; and that here also, the no less benevolent and ingenious Sicard lived, and taught. Since his death, the school has very much declined.

After this we visited the School of Medicine. This is a grand, extensive, and convenient establishment. It is, no doubt, the first medical school in France, if not in Europe. I could enter into a great many details on this subject, but they would not prove very interesting to you. I had an opportunity of witnessing the examination of a candidate for his degree. There was a great deal of parade and formality about the affair. The professors wore silk gowns and square red velvet caps, and the candidate also had on a peculiar dress. They first examined his thesis, which was printed, each of the officers having a copy, and turning to the page from which the inquiries were made. As far as I heard the questions, they were fair, minute, and severe. The cabinet of anatomical preparations attached to this school, is remarkable for the variety, multiplicity, and beauty of its contents. The wax models I thought exceedingly fine. It is open to the publick generally, and I saw a number of the peasantry and lower class of society, gazing on the shocking deformities of the human frame which crowd this museum. The library of the School

of Medicine is extensive, and I believe exclusively devoted to subjects connected with the healing art.

We next went to the church and library of St. Genevieve. This church is sometimes called the Pantheon, on account of its portico being built in imitation of the Pantheon at Rome. It is, in my estimation, though not equal to St. Paul's, one of the most imposing pieces of architecture in Paris. Its magnificent and airy dome, nearly three hundred feet high, may be seen from almost any part of the city. The Pantheon, I believe, was repaired and nearly finished by Napoleon, who intended it as a kind of Westminster Abbey—a repository for the ashes of what are called *great men*. The vaults beneath are skilfully arranged for this purpose. The bodies of Voltaire and Rousseau were deposited here, but their tombs, or stone sarcophagi, have been removed from their original situation to some obscure corner. St. Genevieve is now used for publick worship. The interior of the dome is ornamented with rich paintings, representing a number of the French monarchs, and other dignitaries, worshipping the patron saint, who is seen descending on a cloud.

The library attached to the church, occupies the upper story of the ancient Abbey of St. Genevieve. It contains 112,000 printed volumes, and 2000 manuscripts. The vast room in which the books are arranged, is in the form of a cross. We saw here about fifty students, busily reading and transcribing. At one end of the room there is a large model of the city of Rome, which afforded me a better idea of that wonderful capital, than I had before entertained. On the staircase, against the wall, there is an immense drawing of the moon at her full, showing all the lakes, mountains and volcanoes, supposed to exist on her surface. The lower portions of the Abbey are occupied as a boarding-school for boys. I saw them at dinner: they made a tremendous clatter, with their plates and knives and forks.

According to a previous arrangement, I called upon D. B. Warden, Esq., who, till within a few years, had been a long time our consul at this capital; and we went together to Cuvier's soirée. Mr. W. is one of the most attentive, and substantially polite men in the world. Every American who calls upon him will cheerfully subscribe to this. His attentions are not the *vox et præterea nihil*, so common in France and elsewhere; but they are of that useful and practical kind, which every stranger wants. Mr. W. is a member of the Institute, and author of several valuable works. The party at Cuvier's differed from all other scientifick parties I ever attended, either at home or in England, inasmuch as ladies were present. I saw a number of distinguished individuals, but want of conversational familiarity with their language prevented much intercourse. The Baron introduced me to his daughter, who speaks English with great fluency and *naiveté*, so that my evening passed delightfully. The party was closed with the usual supper.

Sunday, July 27.—Every day since my arrival here, I have received some act of kindness from B. Curtis, Esq., an American merchant, who has resided for some years at this place. To-day he accompanied me to the ancient church of the Oratoire, the largest of the four places of Protestant worship in this city. It is a sadly dirty, ugly, inconvenient place. The seats are straw-bottomed chairs, very illy arranged. The morning service was in French. A young man in the clerk's desk read the chapter, and gave out a psalm, in a very careless and undevout manner. After this an elderly man

from the south of France, gave us one of the most fervent prayers, and one of the most impassioned sermons, I ever listened to. The peculiar train of argument and style of declamation of the preacher, forcibly reminded me of what I suppose must have constituted the eloquence of Massillon.

In the lower part of what appears to have once been a tower to the Oratoire, a small chapel has been erected, by the enterprise of a few American and English dissenters. Here the Rev. Mark Wilks preaches in English, at two o'clock P. M., to a congregation of rarely more than one hundred. Mr. Wilks is, I think, an able and persuasive speaker. The psalm, which was from Dr. Watts, was set by one of the ladies, and as the notes of old hundred, from about thirty voices, mingled with the sounds of the six hundred thousand inhabitants of this unchristian metropolis, I felt a peculiar emotion—and remembered that even the cities of the plain would have been saved from destruction, if but ten righteous persons could have been found in them. Not many years since, the Abbé Barruel estimated that out of a population of 600,000 souls, which he supposed Paris to contain, not more than 40,000 were in the habit of attending any church; and of that number he supposed about 20,000 to be actuated by a spirit of piety. Since the establishment of Bible societies, and a more liberal system of religious toleration, the ratio in favour of religion has no doubt increased. My inquiries on this interesting subject were frequent and minute. Mr. Monod, editor of the *Archives du Christianisme*, and son of one of the four pastors who officiate at the Oratoire, is fully of opinion that the general indifference to religion which has so long prevailed, is yielding to a spirit of inquiry. Parents of all ranks are desirous of having their children educated at Sunday schools, which are becoming popular. In his school, which inculcates the doctrines of the reformation, and which is quite a large one, many children of Catholick parents constantly attend. He is now translating Scott's family Bible into the French: the first number is published, and a large part of the edition has already been sold in Paris alone. I was also glad to learn from Mr. Servier, a Protestant bookseller and publisher, that there was a great and an increasing demand for religious tracts, and other small works on practical piety. Mr. Monod has treated me with much kindness. The other evening I noticed in his library, a copy of your Christian Advocate, as far as published, in very handsome binding: it was this circumstance indeed which led me to notice the work: he tells me, that he reads your monthly numbers, regularly, with great interest.

(*To be continued.*)

ORIGINAL LETTER OF REV. W. ROMAINE TO MR. JOHN THORNTON.

We have been much impressed with the following original letter, which we extract from the Christian Observer of April last. It appears that Mr. Thornton had written a letter of reproof to Mr. Romaine, for some cause which is not mentioned. The letter, however, found Mr. Romaine—as a real and eminent Christian, such as he was, will often be found—in a state of mind to receive the reproof, although he could not perceive why it was given—not only without resentment, but with deep humility and submission—sensible that if the reproof was given through mistake, as to its immediate object, a thousand reproofs were due, for sins and omissions known to him who received it, and perhaps to him only—Mr. Romaine was well

assured of the sincere friendship of Mr. Thornton.

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Hon. Sir,—I cannot see the motive for your reproof; but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry, Peccavi. My mouth was never more stopped about self-defence, than at present. Although I am persuaded of God's special love to my soul, and of the free forgiveness of sins, yet I feel it daily hard fighting against them,—now at the close of the battle, very, very hard; yea, so hard, that I am stripped of every great and high conceit of myself, and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised with the body of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me; and, if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am.

Go on then, sir. Repeat your charges. Make one fault a thousand. Multiply that by thousands, by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing in me, nothing done by me, nothing I can even think of, which is mine own, but what, God knoweth, I loath and abhor myself for. If ever I said or did any thing praise-worthy, it was the Lord's entirely. The will, the power, the success was his. He has all the honour. What was blame-worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed, "I abhor myself, and repent in dust and ashes." Every thing that brings, and keeps a deep sense of this alive in my soul is profitable, because it is the means of keeping up communion with the Almighty Saviour. It affords a fresh conviction, that I have no failings pardoned but through his blood, nor subdued but through his grace. And I trust I am living to learn to magnify Him for both. In which if you will give me your prayers, it is the only favour I have to ask of you, and a great favour it is: the Lord incline your heart to do it fervently, in brotherly love, such as I feel towards you. O pray (and may the Lord bless you to pray) for

W. Romaine.

EXTRACT FROM SCOTT'S CONTINUATION OF MILNER'S CHURCH HISTORY.

We take leave to recommend to all theological students who peruse our Miscellany, and to all our young brethren in the ministry, a particular attention to the following extract.

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One thing with which we cannot fail to be struck, in these heroes of the reformation, is, the high character which most of them possessed for talent and learning. A great proportion of them had flattering prospects opening before them, on account of their celebrity of this kind—all which they willingly sacrificed, and "counted loss for Christ." But we see that their acquirements all told, with the most powerful effect, for the great work which God had excited them to undertake. They gave a weight to their character, and an authority to their decisions, which could not otherwise have been attained: they enabled them to bring the scriptures to light, to render them, by translation, accessible to the people, and to restore the true interpretation of them; to beat down their enemies in argument, and to refute them in their favourite appeal to antiquity;

in short, to recover the ancient faith of the church of Christ, uncorrupted by novelties and extravagances, whether their own or those of other teachers. Without their high literary attainments, humanly speaking, they could never have been qualified for the work which they performed. Let sound learning never be undervalued. Let it never be surmised, that it is not conducive to the service of God. The pride of learning, and the abuse of learning, are fatal evils; and without the possession of it, no doubt, the man of devoted piety, with merely the vernacular scriptures in his hand, may be even eminently useful; but there are higher and more extensive spheres of service which he is clearly not qualified to occupy. Learning, when employed not for ostentation, but for use; not to set up human wisdom in opposition to divine revelation, but humbly, patiently, and laboriously to trace out, to exhibit, to assert, and to defend the revealed truth of God, and to apply it to all the varied purposes for which it was made known; is of the highest value. And let every younger student remember, that he knows not to what scene of service he is destined: let it be his humble aim, depending upon and seeking the divine blessing, to become as well qualified as possible for that station, be it what it may, to which it shall please God to call him. And, in this view, let him duly consider the diligent study, the indefatigable labour, and the patient zeal of these great and good men—who, devoted to learning as they ever were, yet did not pursue it for its own sake, or lose themselves in a contemplative life, but denied themselves, and studied, and prayed without ceasing, in order that they might act with wisdom and success, to the glory of God, and the highest good of their fellow men. Therefore their memory is blessed. pp. 385, 386.

FOR THE CHRISTIAN ADVOCATE.

Was the Apostolick Decree, recorded Acts, xv. 28, 29, *intended to be of* temporary *or of* perpetual *obligation?*

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well."

The eating of blood was forbidden by one of the seven precepts delivered to the sons of Noah. The reason of the prohibition to them, and also, subsequently, to the Jews, was doubtless founded on the system of sacrificing. The blood was the *life* of the animal—and God had shown his willingness to accept the life of a sacrificed victim, instead of that of the transgressor: and the blood, or life of animals, was typical of the atoning blood of him who was "to put away sin by the sacrifice of himself." Hence the blood of animals, under the Mosaick dispensation, was appropriated to the purpose of atonement; and on this account an idea of sacredness was attached to it, which rendered it improper that it should be eaten, or applied to any common use.—Wherever, therefore, this system of sacrificing prevailed, there the prohibition to use blood, for any other than a religious purpose, was in force.

For the same reason, the Jews were forbidden to eat the fat of animals. In 3 ch. Levit. 17 v. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither *fat* nor *blood*." And again, 7 ch. 22 v. "Ye shall eat no manner of fat of ox, or of sheep, or of goat; for whosoever shall eat the fat of the beast of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people." Here, it will be observed, the ground of the

prohibition is explicitly stated to be, that the fat of the animal was offered in sacrifice; but *cessante ratione, cessat lex. Now*, when the system of sacrifices is entirely done away —now that the great sacrifice, which was the antitype, has been offered up "once for all," a reverence for the blood and the fat of animals is no longer necessary, and the injunction to pay that reverence by abstaining from the common use of these articles, can be no longer obligatory.

Why then, it may be asked, did the apostolick decree enjoin on the gentiles to abstain from blood, and from the other things mentioned in that decree?

We answer, these injunctions were rendered proper by the *then* prevailing habits and customs of the people, their dispositions, and their prejudices; and their general estimate of the importance of the outward observances of religion. It must be remembered that the old dispensation, with its ceremonies and observances, was not, so far as the Jews were concerned, abolished all at once. There was a gradual removal of the ancient ceremonial, and as gradual an introduction of the new dispensation. The end of the old and the beginning of the new blended, like the colours of the rainbow; just as the end of the patriarchal blended with the beginning of the Mosaick institution. When the Mosaick and the Christian dispensations might be thus said to mingle, the church required far different regulations for the conduct of its members, than are either necessary or proper since she has thrown off entirely the yoke of Jewish bondage, and when the age of types and shadows has completely passed away.

The divine wisdom has ever adopted those measures for the government of the church, which expediency and the exigency of the times demanded—subject always to this limitation, that things in themselves sinful, have never been commanded on any account, or under any circumstances. Yet things in themselves lawful, have often been prohibited on the ground of expedience. Upon this principle Paul acted, when he said "All things are lawful unto me, but all things are not expedient."

The Jewish converts, as we have remarked, did not at once and entirely abandon the ceremonial law. They relied, indeed, on the righteousness of Christ for salvation, and not on the law, as they had done before; yet they could not bring themselves to shake off all attachment to Jewish ceremonies. These ceremonies, and other customs inculcated by the law of Moses, were so highly esteemed by the Jewish Christians, that for a time they formed a complete barrier between them and the gentiles; so that all friendly and familiar intercourse with the gentiles was, by these laws and customs, utterly precluded:—Now this barrier was to be removed gradually. The strong prejudices of men are not to be obliterated in a moment —human nature, without a miracle, does not admit of this. But as Christ had come to break down this partition wall, and to do away, ultimately, all distinction between Jew and gentile, the apostles were directed, in the existing circumstances, to make a kind of compromise—to take a sort of middle ground —to free the gentiles entirely from the bloody rite of circumcision, and from all the most burdensome parts of the Jewish ritual; and yet to consult the Jewish prejudices, so far as to induce the gentiles to abstain from blood, and things strangled, and things offered in sacrifice to idols. These were the things against which the Jewish prejudices were the strongest—the eating of blood, as we have seen, was even punished with death: and at the same time, these were things from which the gentiles might abstain with the least inconvenience, and as we shall pre-

sently show, with advantage to themselves. Summarily, then, the restrictions laid on the gentiles were enjoined that the consciences of the Jewish converts, especially of the weaker brethren, might no longer be disturbed, or their feelings shocked, or their faith weakened, or their friendship and communion broken up, on account of this and other practices of the gentile converts, with whom a Christian profession, as well as a Christian feeling, had now made it a duty, in some degree, to associate. In order to prevent these evils, it seemed good, that is, *expedient*, to the Holy Ghost and to the apostles, to prohibit those practices; some of which, though not sinful in themselves, yet, *for the time-being*, it seemed necessary to prohibit, in order to accomplish the ends in view.

But indeed the prohibition to eat blood was calculated, not only to reconcile the Jewish with the gentile converts, but to prevent mistakes and mischief among the gentiles themselves. The eating of blood formed a part of the idolatrous worship of the gentiles; and the prohibition was necessary to prevent the heathen gentiles from supposing that those who had been converted were still in a degree idolaters, and had not ceased to worship an imaginary deity residing within them, whose food they supposed was blood, and whom, by eating it, they imagined they could appease —The continuance of the practice of eating blood would, it is plain, be likely to lead to this mistake, as well as to prove a stumbling block to their weaker brethren. And not only would it have had a bad effect upon the unconverted gentiles, but also upon the unconverted Jews; for if they saw that Christians thus disregarded the solemn injunction of God to Noah, and afterwards to the Israelites, it would tend to prejudice them against the gospel, and to render their conversion far less probable. This seems to be the very reason which the apostle James himself assigns, for the propriety of the decree; "for," says he, "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." That is, the prejudices of the people against these heathenish practices are every day nourished, by the reading of the law; and it is expedient in some measure to yield to these prejudices, until they shall be done away, and the Christian dispensation fully brought in and established; therefore my sentence is, that we write unto them that they abstain from pollutions of idols, from blood, &c. Thus we see that every circumstance conspired to render the prohibition of eating blood, at that time, proper and necessary. And at this day, if a Christian missionary were to visit a heathen nation, where the eating of a particular food formed a part of their idolatrous worship, it would be expedient for him strictly to abstain from such food. But the prohibition to eat blood has manifestly no application to Christians of the present day. It ceased when the reason of it ceased.

But in this decree we also find a prohibition to eat things strangled. The reason of this was much the same as that already explained—They would necessarily eat the blood of the animal which, by strangling, became mixed with the flesh. Under the Mosaick law, however, if an animal died of itself, a stranger might eat it; and if a Jew ate it, the penalty was inconsiderable; he was to be reckoned unclean only till sundown. (See Deut. xiv. 21.)

The ground of the distinction here was this.—When the animal died of itself, its blood could not be appropriated to sacrifice; but in the other case, the person who killed the animal could have sacrificed it as easily as strangle it; and by doing the latter, he manifested a

want of reverence for blood—the great instrument of atonement.

But seeing that the ground of prohibition—namely, the eating of the blood mixed with the flesh, was the cause of the prohibition in regard to strangled animals, why, it may be asked, was it not forbidden in this decree to eat an animal that died of itself? There was as much blood in this animal as the other. The reason, we think, is clearly referable to the prejudice of the Jews—none other can be assigned. They were as much averse to eating things strangled, as to eating blood separated from the animal; but not so with regard to animals that died of themselves; and this being the case, expediency made it necessary only to prohibit the former.

In this decree meats offered to idols are likewise prohibited.—The reason of this is plain. It was to draw a line of demarkation between the converts from heathenism and the idolaters; and to remove what otherwise might be a stumbling block to the weak in faith. That there is no sin in eating meats, offered to idols, considered in itself, and independently of the influence of example, is settled by the apostle Paul—"If any of them," says he, speaking of the gentiles, "that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no questions for conscience sake. But if any man say unto you, this is offered in sacrifice unto idols (thus giving you to understand that he does not think it proper to eat it) eat not, for his sake that shewed it, and for conscience sake, for the earth is the Lord's and the fulness thereof." (See 1 Cor. x. 27, 28.) "An idol is nothing; and neither if we eat are we the better, nor if we eat not are we the worse." Upon the same ground we suppose the prohibition of blood to rest, and if so, it cannot be perpetual.

Fornication was in like manner prohibited in this decree; and as this is certainly a moral precept, and of perpetual obligation, it has been thought, and speciously argued, that the other prohibitions were designed to be perpetual. But when we recollect that fornication was considered by the gentiles as a very indifferent and unimportant matter; that it was intimately connected with many of their idolatrous feasts; and that some of their most distinguished philosophers were undecided as to the propriety of it—when we take these things into consideration, the reason of this special prohibition, although of an essentially moral nature, will plainly appear. Had it not been given, young converts and those weak in the faith, would have been very apt to be seduced into the practice of uncleanness, and thus have disgraced their profession and brought guilt on their own souls. Adultery is not specially prohibited in this decree, because their notions as to the unlawfulness of it, were more correct.

An argument, we know, to prove the perpetual obligation of this decree has been drawn from the expression "*necessary things.*" But these being necessary *at that time*, by no means proves them to be perpetual. As to blood, things strangled, and meats offered to idols, the various circumstances we have mentioned rendered the prohibition of them *necessary* when the decree was issued; but as those circumstances do not now exist, the prohibition has ceased with them.—So far as there was *necessity* in the case, the prohibition was very much like that which we now voluntarily impose upon ourselves in abstaining from spirituous liquors. It is because the practice is accompanied by, and leads to, numerous and most serious evils; and we believe that it is really *necessary* for the correction of this evil, that all Christians should wholly abstain. But when the evil shall cease to exist, and there be

no probability of its return, then—if such a time ever arrives—the *necessity* for entire abstinence will no longer exist; and we shall be under no obligation to abstain, except that which arises from a regard to health, convenience, or expense. It was just so with the gentile Christians. So long as it was necessary to abstain from eating blood and things strangled, &c. in order to keep up a friendly and brotherly intercourse between the Jewish and gentile converts, and to prevent the evils we have mentioned, so long were they bound to abstain; but no longer.

As to fornication, it was not the apostolick decree that made it unlawful; else it would be necessary to admit that it was lawful before, which was not the case. That prohibition, therefore, cannot be put upon a level with the others. To abstain from it is a moral law contained in the decalogue; whereas the others were merely ceremonial. That these prohibitions were imposed by the Holy Ghost, is no evidence that they were intended to be perpetual; for the whole ceremonial law was of divine appointment, and yet it has passed away. The argument derived from cruelty to animals, in support of the perpetual obligation of this decree, is too weak to deserve a particular notice.

Upon the whole, therefore, it appears that as the reasons of the prohibition do not now exist, the prohibition itself has ceased. At what particular time it ceased, it is of no importance to inquire—It is sufficient, that the circumstances which rendered it *necessary*, when it was imposed, do not *now* exist.

But still, "Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; for he that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks." Where there is even a serious doubt, we admit that it is better to abstain than to violate the doubting conscience.

G.

Review.

We fill this department of our Miscellany for the present month with the following article, taken from the Eclectic Review for May last. The character of Dr. Waugh is one which every clergyman, and especially our younger brethren, may contemplate with advantage. We have also been greatly pleased, both with the remarks of the Reviewers, and the extracts which they give from the work reviewed—and we recommend both to the serious consideration of our readers.

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A MEMOIR OF THE REV. ALEXANDER WAUGH, D. D. *With Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By the Rev. James Hay, M. A., and the Rev. Henry Belfrage, D.D.* 8*vo. pp.* xii. 586. *Portrait. Price* 14*s. London*, 1830.

To all persons who had any knowledge of Dr. Waugh, this will be a most gratifying and valuable memorial. Few individuals have enjoyed a larger share of the affectionate regard and veneration of their contemporaries, of all religious parties. For this, he was indebted, not to the extent or brilliancy of his attainments,—for there is nothing in genius or learning to conciliate the homage of the affections;—not to the attributes of moral greatness or the severer virtues,—for, in the age and circle in which he lived

and which he adorned, he was happily associated with his brethren and equals in zeal, piety, and benevolence. But there was a kindliness of heart and manner about Dr. Waugh, a glow of feeling, a radiation of benignity, if we may so express it, that, in combination with his majestick aspect and equable consistency of character, strongly impressed and attached all who had once been in his company. He was not only emphatically a good man, (a practical illustration of the distinction between δικαιος and αγαθος, in Rom. v. 7.) but there was so much of the grace of goodness about him, that young and old were alike pleased to listen to him, and even reproof came from his lips with the force of persuasion. To him might justly be accommodated the panegyrick, he "opened his mouth with wisdom, and on his tongue was the law of kindness."* His character is finely and accurately delineated in Mr. Pringle's beautiful tribute to his memory.

"——— He was one
Like him whose bosom Jesus leant upon.
* * * * * *
And they who loved him till his latest day,
Of many a noble, gentle trait can tell,
That as a man, friend, father, marked him well.
The frank simplicity; the cordial flow
Of kind affections; the enthusiast glow
That love of nature or his native land,
Would kindle in those eyes so bright and bland;
The unstudied eloquence that, from his tongue,
Fell like the fresh dews by the breezes flung
From fragrant woodlands; the benignant look,
That like a rainbow beamed through his rebuke,—
Rebuke more dreaded than a despot's frown,
For sorrow, more than anger, called it down;
The winning way, the kindliness of speech,
With which he wont the little ones to teach,
As round his chair like clustering doves they clung,—
For, like his Master, much he loved the young:—
These, and unnumbered traits like these, my verse
Could fondly dwell upon."

Alexander Waugh was born in the year 1754, at East Gordon, a small hamlet in Berwickshire. His parents belonged to the class of small farmers, old Scotia's strength and pride, who for centuries were the hereditary cultivators of the soil, the son succeeding to the father, with nearly as little variation as in the family of the proprietor. To the piety and affection of his parents, Dr. Waugh acknowledged that, under God, he owed every thing.

"To the habits of devotion, more particularly, which characterized his father's house, he frequently reverted with the most lively feelings of grateful delight. He was wont often to quote the striking expressions used by his father in family prayer, and in expounding the scriptures to his household,—including, on occasions of special solemnity, the hinds and cotters with their assembled families. He mentioned, that when his father happened to be from home, the family devotions were conducted by his mother,—as, at that time, indeed, was the practice generally observed by religious mistresses of families. Of the impressions made upon his young heart by these sacred services, and by other congenial scenes of domestick piety, Dr. Waugh would often talk to his own family, in after years, with tears in his eyes; and to the purifying and soul-ennobling influence of such scenes, not a little of the simplicity, tenderness, and moral elevation of his own character may be clearly traced. The most marked peculiarities of his habits of thought and feeling were evidently formed, at a very early age, under his father's hallowed roof, and in the pastoral seclusion of his native moorlands." pp. 14, 15.

We cannot refrain from adding the striking remarks cited by his Biographers, from the writings of Mr. Walker, of Edinburgh, in reference to the most effective means of perpetuating and *reviving* religion.

* Prov. xxxi. 26.

"'The publick state of religion in the world, *must entirely depend on the care bestowed on the cultivation of it in private families.* If the nursery be neglected, how is it possible that the plantation should prosper? Such as the families are, of which congregations, churches, and kingdoms are composed, such will be the flourishing or decayed state of religion in these larger communities; and consequently, it is as clear as noon-day, that the disregard shown to God in our households, is the fatal source of that amazing corruption of manners in the present age, which almost every one pretends to lament, but almost none sets himself in earnest to reform.'"

The extent to which religious education is taken out of the hands of parents, and their sense of responsibility almost destroyed, by the prevailing system of discharging the most sacred parental duties through the medium of professional teachers or hired proxies, is assuredly one of the most serious evils of the present day. That the schoolmaster is abroad, and the missionary too, what friend to his country and to mankind will not rejoice to know? But their province has been much misunderstood; their functions are not domestick; nor will their combined exertions be a succedaneum for God's most sacred ordinance of parental teaching. We seriously doubt whether the perilous delusion of Baptismal regeneration itself, be more pernicious in its effects, than those false notions of religious conversion and Divine influence, which would connect them exclusively with the instrumentality of publick teaching.

"Alexander, who was the youngest of his family, was devoted by his parents, while yet a child, to the Christian ministry." Of the "honourable parental ambition" which dictated this determination, we cannot express unqualified approbation. So far as it was connected with a pious wish that their son might prove "faithful," and of his own choice, and by the appointment of God, be "put into the ministry," one must respect and applaud their purpose. But it has too often occurred, that the issue has corresponded to the mixed motives which influenced the parental determination, and overruled the choice of the son. The Church has been crowded with ministers whose only qualification was their education, and whose religion was strictly and exclusively professional; but who, under a consciousness of deficiency of more essential requisites, have had to say, it was their father's act that made them ministers. Happily, in the present instance, the fond wish of the parents was efficiently seconded by the care bestowed on his religious training, and the event was auspicious both for himself and the Church at large. At the age of twelve years, as a preparatory step for the university, Alexander Waugh was removed from the school of his native parish to the neighbouring village of Earlstoun, the schoolmaster of which had obtained high celebrity as a teacher of Latin and Greek. This village, where he prosecuted his studies during "the important five years from twelve to seventeen," is situated in the very centre of a romantick tract of country, which has been termed the Arcadia of Scotland.

"The hill of Cowdenknowes famed in many a Dorick lay, overhangs the village on one side, whilst, on another, the ruins of the Rhymer's Tower, associated with so much that is interesting both in history and romance, are still to be seen on the 'pastoral haughs of Leader.' At a short distance, the Tweed, after receiving the subsidiary streams of Ettrick and Galawater, pursues its stately course through a rich and beautiful country, diversified by the picturesque hills of Eildon, and embellished by the monastick ruins of Melrose and Dryburgh. These, and a hundred other scenes of old renown, to be viewed from the Black Hill of Earlstoun or the neighbouring heights, could not fail to make a vivid impression on the heart and fancy of such a youth as Alexander Waugh; and doubtless contributed, in no ordinary degree, to foster the national enthusiasm which formed so remarkable a trait in his character, as well

as to awaken the slumbering powers of that rich poetical imagination which, in after life, so often astonished and delighted his auditors, both in his pulpit discourses, and on more familiar occasions." pp. 22, 3.

The following extract from Dr. Waugh's papers, will show the intense interest with which he recurred to the scenes and recollections of his early days.

"'I recollect the friendships of youth with reverence. They are the embraces of the heart of man, ere vice has polluted, or interest diverted its operations. In the church-yard of Earlstoun lies the friend of my youth. John Anderson was a young man of the gentlest manners and of unassumed piety. Often, when the publick service of the church was over, have we wandered among the broom of Cowdenknowes, and talked of the power of that Being by whose hands the foundations of the mountains we beheld, were laid, and by whose pencil the lovely scene around us was drawn, and by whose breath the flowers among our feet were perfumed. On our knees have we many a time in succession lifted up our hearts to him for knowledge, for pardon, for the formation of his image in the soul. We looked forward to the days of coming prosperity, and fondly hoped it might please God, that, hand in hand, we should pass through life to that world we were taught to love and aspire after. But Heaven thought otherwise, and, by a consumption, carried my friend to the grave in the bloom of life. I cannot, even at this distance of time, read his letters, but the recollection of the past overcomes my soul with weakness.

"'John Anderson had a sister:—if ever piety and mildness of soul, with most becoming softness, inhabited a female form, it was the form of that excellent young woman. Through solicitude about her brother, she caught his disorder. I hurried to Earlstoun the moment I heard of her danger: she made an effort to rise up to receive me. 'My brother, my brother, he whom you so loved, is gone. I heard the trampling of the horses' feet as his funeral passed by the door. I shall soon be with him. My God will supply all my wants out of his fulness in glory by Christ Jesus.' Her strength was spent;—in four days after, I held the cord which let her down into the grave. She was buried in the grave adjoining to her brother's, and but ten days after his interment. 'They were lovely in their lives, and in their deaths they were not divided.' They were the boast of the village. Their memory is still fragrant; reproach could not sully their fair character; I do not remember of an enemy they ever had. Farewell, my earliest friend! I will hold up your image to my heart, and trace on my own the sincerity, friendship, love, and goodness of yours.'" pp. 27—9.

At the age of sixteen, young Waugh joined the Secession congregation at Stitchell, under the pastoral care of the Rev. George Coventry. In the same year, he entered the University of Edinburgh; and in 1774, commenced his theological studies under the Rev. John Brown of Haddington. In 1777, he repaired to the University of Aberdeen, to attend, for a session, the lectures of Dr. Beattie, then the professor of moral philosophy, and of Dr. George Campbell, the divinity professor. In 1779, he was licensed by the presbytery of Edinburgh to preach; and about two months after, was appointed to supply, for ten weeks, the Secession congregation meeting in Wells-street, London, recently deprived, by death, of their pastor. The deep impression that his services produced, led to his subsequently receiving a call from that congregation; which he declined, and the Secession Synod discountenanced, as he had, in the interim, been appointed to the charge of a small congregation at Newtoun, in the parish of Melrose, Roxburghshire. But the call from London being twice renewed with great urgency, the Synod determined upon sanctioning his translation to the metropolitan charge; and he commenced his ministry as their pastor on the 16th of June, 1782. Here, for five-and-forty years, with only such interruptions as were occasioned by indisposition and intervals of relaxation, he continued the exemplary discharge of his pastoral engagements, lecturing and preaching three times every Lord's day, till near his death. We must transcribe from the present memoir, a few paragraphs characterizing his pulpit labours, and describing the

conscientious manner in which they were followed up by the personal visitation of his flock.

"On publick occasions his discourses were very brilliant and figurative; but in his ordinary ministrations he sought the good of all for edification, and laboured with unrivalled assiduity to promote Christian principles and Christian habits among a people to whom he had devoted the studies, the instructions, and prayers of a long and useful life. His mind was not peculiarly formed for close and long-continued reasoning. His was not so much the mental energy of Paul, delighting itself with the weapons of argument, as it was the benevolence of John, pouring out a full heart in all the meltings of Divine compassion. He disarmed by love. One felt ashamed not to love his Master and his theme. The beautiful, the tender, the sublime, came at his bidding, to illustrate or enforce his subject; while every eye and every heart throughout the audience bore witness to his powerful and impressive instructions."

"The following portrait of Dr. Waugh as a preacher, appeared several years ago in a religious periodical, and has been recognised by many of his readers as characteristic. 'Though he has nearly reached the term of man's life, age has not made his manly and athletic form to stoop, nor paralysed his energies, nor destroyed the vigour of his imagination, nor extinguished the fire of his eye. There is something venerable and commanding in his appearance: in the pulpit he is becomingly grave; in prayer he is devoutly solemn; and on publick occasions, especially at the dedication of a place of worship to the service of God, or of a young minister to the sacred office, he overwhelms the soul with a sense of the presence of that Divine Being, who 'in very deed will dwell with man upon earth,' and is the hearer and answerer of prayer. In preaching at home he varies exceedingly. Sometimes, his energies seem all dying, his voice fails, and his imagination makes no effort to take wing: at other times, he repays the *constant hearer* for these disappointments, by all that can charm his mind and touch his heart. His whole soul is inflamed with his subject; his imagination seems to regain all the vigour of its earliest years, yet chastened by the maturity of age. He makes the heart of the Christian glow with the hopes and promises of the gospel; searches the professor's bosom as if he would lay it open before the whole congregation; and causes the ears of the sinner to tingle, the joints of his loins to be loosed, and his knees to smite one against the other. He frequently employs the most beautiful imagery, and, attached strongly to his native land, he seizes figures from the cloud-capped mountains, or craggy cliffs, or foaming cataracts, or glassy lakes of Scotland. His divisions are numerous,—sometimes too numerous,—leaving little room for amplification. His topics are generally of a practical kind, but always grafted on evangelical truth. He uses notes, which seem to contain the heads, and, perhaps leading illustrations of his sermons; and he appears occasionally to enlarge on these extempore, when he throws out his most beautiful thoughts, now and then hampered in his haste for a word or words to express them. He handles figures with great taste and delicacy, when they occur in his texts and quotations; and the beauties of nature have evidently been objects of his frequent meditation. There is occasionally a recurrence of the same figures and modes of expression where he is often heard, but many of them will bear repetition.

"'Using notes and spectacles, he is much confined in action; but sometimes he throws aside his glasses, and breaks forth in tones and emotions of vehemence, especially near the end of his discourse. His accent very strongly marks his country, and to strangers, renders his language not always intelligible; but by hearing him a few times the difficulty ceases.'

"'For many years,' says another friend, 'he was a close student of the word of God, and of the most approved works on theology and general literature; seldom venturing to the pulpit till after the most mature preparation, having both written his discourses, and committed them carefully to memory. In process of time, however, he found it both unnecessary and impracticable to persevere in this rigid method of pulpit preparation. It was *unnecessary;* for his stores of information were rapidly accumulating, and his habits of communication were every day acquiring new facilities. It was *impracticable;* for the great cause of missions had roused his benevolent mind, and he felt he must study less, and act more. From that time forward, he never wrote out his sermons fully, but contented himself with a brief outline of the train of thought he intended to pursue, leaving the minute character of illustration to depend upon existing circumstances and feelings; and, above all, looking up for large supplies of that Divine Spirit who can suggest suitable thoughts to the minds of Christ's servants, and render these effectual to the edification of the church. We shall only add, that, in some of his extempore addresses, his first thoughts produced an effect upon the publick

mind which the most studied and accurate compositions might have failed to realize. Let all who would aim at Dr. Waugh's ultimate method of study, remember the process by which he arrived at it. Let them study as much, and as long as he did, and then their pulpit labours will neither be disgraced by meagre trains of thought, nor by a style of language mean and powerless.'

"'In the performance of the duty of ministerial visitation,' says one of his daughters, 'much of my dear father's time was consumed. For many months in the year, the evenings of two or three days in each week were devoted by him to the visiting of his people from house to house, between the hours of six and ten; after which he would return home with his bodily strength so entirely exhausted as frequently to alarm his family; but with a mind cheerful and happy, his whole heart glowing with gratitude to God for his great kindness in giving him strength to do his work, and in providing him so many comforts when it was completed.

"'On the first Tuesday of every month, from four till five o'clock in the afternoon, he met in the vestry the children of his congregation, from five to about fourteen years of age. He heard them all repeat their catechism, and the younger ones a hymn which he had given them to learn. To the older ones he gave a question from scripture history, to be answered in writing by the next meeting. He advised them to make their answers simple, and as much in scripture language as they could, that he might see they had sought in the Bible for their knowledge. This plan he found particularly beneficial, and often expressed his surprise and pleasure at the answers they brought him. His manner to them was most tender and kind; so that instead of seeking to escape from their lessons, they looked forward to the day of meeting him with great delight, and felt disappointed if any thing prevented his attendance. He was always particularly anxious to keep this monthly engagement with the children; insomuch that, when in health, no state of the weather, although he resided a mile and a half from the chapel, ever detained him from it,—nor indeed from the performance of any other ministerial service in his own chapel, whether he was at home during the day, or out upon other duties, or in social family parties. The last time he met them, he was unusually pleased; he himself went and opened the door, patted them each on the head as they passed, and told them to continue good children, and to be sure to read their Bible.

"'At six o'clock on the same evenings he met his session; and at seven the monthly prayer meeting was held.

"'Every Tuesday evening during the winter months, he met in the vestry, for two hours, the young unmarried men of his congregation. He read and explained to them the Confession of Faith, after which he conversed on general subjects, and advised them what books to read. In this part of my dear father's duty, he always felt great delight, and expressed much satisfaction at the respectful and most affectionate conduct of the young men to him. He would often say, when returning home: "Well, my dear, I should be happy to-night, for I have had a delightful evening with my good lads, who I am sure may be called the flower of London."

"'He was indefatigable in visiting the sick; and as his congregation was scattered through almost every part of London, this duty was most laborious. "His first inquiry on a Sabbath evening," says one of his daughters, "if he had not been preaching in his own chapel, was,—'Has any body been prayed for?' 'Yes, such a person.' 'I'll see him in the morning, poor good man,' he would reply. And no distance, so long as he was able to undergo fatigue, could detain him from this labour of love, which he was wont to perform with the wisdom, tenderness of affection, and sympathy that so eminently distinguished him.'" pp. 182—201.

Dr. Waugh was one of the earliest promoters and most zealous supporters of the London Missionary Society, instituted in the year 1795; and he always reflected with great pleasure on having been the framer of the resolution which imbodies 'the fundamental principle' of the Society, and which is preserved in his own hand-writing. It is as follows:

"As the union of God's people of various denominations, in carrying on this great work, is a most desirable object; so, to prevent, if possible, any cause of future dissention, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, (about which there may be a difference of opinion among serious persons,) but the glorious gospel of the blessed God, to the heathen; and it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among

them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God.'" pp. 212, 213.

This is hardly the place or the occasion for us to offer any observations on the resolution itself, which we have transcribed only as it serves to illustrate the catholick spirit of this admirable man. The real import and proper construction of this fundamental principle, have been thought to admit of a somewhat different exposition. By the much respected Foreign Secretary to the Society, we are told, that 'it is intended to secure and guarantee the right of private judgment to all who belong to it both at home and abroad;' and that 'its object is to secure co-operation without compromise.' We cannot perceive in the resolution any thing of the nature of a guarantee. We view it as the sincere declaration of the pure intentions and catholick principles by which the founders of the society were actuated,—as the abjuration, on their part, of all party aims and sectarian feelings,—and as nothing more. At the time that it was drawn up, the subject of missionary enterprise was new; and, of course, very indistinct conceptions were formed of the scheme of operations. It was not then foreseen, that the practice of the society must of necessity be less indefinite and general than its declared principle; although, in fact, that very principle involves the assertion of the independent rights of Christian churches, and is therefore most truly *dissenting* in its character. But it is enough to know who was its framer, a staunch though most liberal Presbyterian, to feel assured, that no sinister purpose of sectarianism lurked under its catholick profession.

'Art thou, my brother,' said Dr. Waugh in his Missionary Sermon (May 1797), 'inclined to approve of that particular form of church order which is known by the name of Episcopal, or Independent, or Presbyterian? We invite thee to come and assist us with thy countenance, thy counsel, thy prayers, and a reasonable measure of thy substance, while we are employed in sending the word of life, the oracles of God, to the heathen, *and assuredly, all the episcopacy, all the independency, and all the presbyterianism that He hath put in them.*" pp. 216, 217.

The rise of this society, Dr. Waugh regarded as a new era in the history of the church; and from the commencement of the institution, he felt a warm interest in its success.

"Never were the energies of his mind or the affections of his heart so fully called into exercise, as when pleading the cause of the Missionary Society, or when labouring to extend its influence and to increase the number of its friends. He always spoke of himself as a debtor to this society for the high sphere of usefulness it opened to his exertions, for the many valuable friendships of great and good men to which it admitted him, and for the high respect in which he was held by the religious publick, which, with his characteristick modesty, he was ever ready to acknowledge was far above his desert. Prior to the rise of the Missionary Society, he was little known beyond the circle of his own religious connexions; and, like many other good men, might have lived and died without attracting publick notice for eminent usefulness, had he not come in contact with an object peculiarly calculated to excite to the utmost powers of exertion, the energies of a mind constituted like his." p. 214.

Greatly as Dr. Waugh might feel to be personally indebted to his connexion with the Missionary Society (for who could take an active part in such an institution, and not be infinitely the gainer by it?) the society was still more deeply indebted to him. By his prudence, gentleness, and conciliatory manners, he swayed or tempered the rude elements which mingled in the composition of harsher natures, allayed the risings of discord, and restored the harmony which had suffered from obstinacy or the ardour of debate. He was the generous friend of the missionary, and equally 'a friend to the progressive

improvement in the system of missionary education.' He 'loathed,' we are told, 'the very idea of sending forth ignorant men and novices to propagate the faith of Christ among the heathen.'

"He wished all the servants of the society to go forth under the high and sacred feeling, that they were the ministers of the Lord Jesus, patronized by their attached brethren and equals. 'Let not,' he would often say, 'the poor lads be cowed; for who ever knew a cowed man do any good in this world?' Of their personal, domestick, and ministerial equipment, he was most tenderly careful; and always deeply regretted that the funds of the society compelled the missionaries, generally, to leave their country with such a scanty supply of useful books. In all cases, he was a friend to liberal measures; and he had an indisputed right to be so, for the spirit of British benevolence had generously responded to his manly and eloquent appeals." pp. 300, 1.

The character of Dr. Waugh as a friend, a husband, and a father, was in strict harmony and keeping with these traits of his publick life; and to his eternal honour be it recorded, that, in his enlarged zeal and expansive philanthropy, he never merged his tender and watchful concern for the happiness and spiritual welfare of his own house. A most interesting sketch of his domestick character, drawn up by one of his daughters, beautifully illustrates this bright feature of his example. Of his death-bed, striking and instructive in a more than ordinary degree, we have also a very interesting account. Never was a better comment supplied, by the actual scene, on the well known lines:

'The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven.'

For the details, we must refer our readers to the volume before us, of which we deem it unnecessary to say a word of formal recommendation, after the specimens we have given of its contents. In the appendix will be found some highly characteristick "pulpit recollections," supplied from *memoranda* taken by different individuals: they are, of course, disjointed fragments, but full of pith, and point, and character. An excellent portrait is prefixed to the volume.

Literary and Philosophical Intelligence, etc.

Grace at Meals.—A posthumous paper of the late Baron de Stael to a French periodical work has just been published, in which he recommends to his Protestant countrymen the pious custom of praying for the blessing of God and returning him thanks at meals; a custom, he remarks, so prevalent in Great Britain and the United States, as not to be dispensed with even at publick and political dinners. We fear he could not have said much for the reverence with which it is usually performed—a mere parenthesis, stans pede in uno, chair in hand. He remarks that Britain and the United States, while they stand the highest of the nations for industry, liberal institutions, and the astonishing progress of modern civilization, are most distinguished also for "real, vital, energetick piety, in which the thought of a God and Saviour most blends itself with the actions of publick and private life."

Toleration.—The inhabitants of the Canton of Fribourg have given permission for the erection of a Protestant chapel in their capital. This is but reciprocal as the Catholics have chapels at Basle, Zurich, and Lausanne; but it is a novel instance of Catholick tolerance, and it is to be hoped will be imitated throughout Switzerland.

Manuscripts.—Professor Scholz, in his biblical travels in Europe and the East, has collated more than six hundred manuscripts unknown to Griesbach; and is preparing the result of his collations for publication.

Christianization.—So rapidly does civilization advance in the newly Christianized islands, that the inhabitants of Hua-

heine, one of the Society Islands, and Rorotagna, one of the Harvey group, have constructed under the superintendence of the missionaries, two vessels, chiefly of native materials, and capable of navigating the open seas. These vessels will enable the missionaries to visit the various islands, and hold intercourse with the native teachers.

Hot Air for Furnaces.—The blast furnaces at the Clyde Iron Works, are supplied with hot air, the saving caused by which is stated to be very great. The air is heated rather beyond the point of boiling water; but a higher temperature, it is thought, might be employed with advantage.

Platinum Thread.—Dr. Wollaston, it is observed in Dr. Lardner's Cyclopædia, obtained very fine wire for the object glass of his telescopes for observing the relative places of the stars, by inserting a platina wire in a cylinder of silver, wire-drawing the whole, and then melting the silver coating. Silver wire may be drawn to a three-hundredth of an inch diameter; so that if the platina wire was originally one-tenth of the thickness of the silver, it now becomes only a three-thousandth of an inch. Dr. Wollaston procured some only an eighteenth-thousandth, which did not intercept the smallest star. A piece of platinum, of the size of the tip of a man's finger, would stretch out across Europe. Yet what is this to the minuteness exhibited in some of the works of creation? Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organized as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. These creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organized body.

Fossil Elk.—Dr. Hibbert has endeavoured to prove that that remarkable animal, the fossil elk of Ireland, known only by its bones and horns, found among the fossilized bones of ancient extinct animals, actually existed in Europe as late as the sixteenth century. His argument is an account of an animal stated to be found in the recesses of the forests of Prussia, in a scarce work by Munster, printed in the year 1550, with a curious portrait of the animal, the horns of which certainly resemble those of the fossil elk; but whether they are identical, and whether Munster's plate may not be fabulous, or at least exaggerated, we leave to the inquiries of geological naturalists.

Spots in the Sun.—M. Arago is diligently registering observations upon spots in the sun, with a view to verify the truth of M. Herschell's hypothesis, that spots are the result of active incandescence; in proof of which it is urged, that the crops in England are uniformly more abundant when there are numerous spots upon the sun.

A memoir was lately read at the Academy of Sciences, recommending as the best and cheapest way of cleaning the black crust from old stone buildings, to wash them with weak diluted muriatick acid.

New Greek Testament.—The first volume in quarto, of the long announced, and by biblical scholars ardently expected, edition of the Greek Testament, with various readings, collected by the learned Dr. J. Martin Augustin Scholz, has just been published at Bonn, upon the Rhine. Ten years have elapsed since this great work was announced. In that interval, Professor Scholz has travelled over the greater part of Europe, Greece, and Palestine, and visited Egypt for the purpose of collating manuscripts. The first volume, besides copious and learned prolegomena, contains the Four Gospels, with various readings, amounting to *very many thousands*, collected by preceding editors or by himself, besides those which are to be found in the various ancient versions, and in the writings of the fathers of the Christian church, and the acts of the early ecclesiastical councils. The total number of manuscripts collated amounts to *six hundred and seventy-four*, including *Evangelisteria*, or Lessons extracted from the Four Gospels. Of these, not fewer than *three hundred and twenty-two* have for the first time been collated by Dr. Scholz, who also recollated some of those which had been examined for various readings by or for preceding editors. When this stupendous undertaking (which is advancing as rapidly at the press as its nature will permit) shall be completed, we propose to lay before our readers a more detailed account of its plan and execution. At present it may suffice to state, for their satisfaction, that the result of Professor Scholz's labours, so far as they have proceeded, only tends to furnish an additional and irrefragable proof (if further proof were wanting) of the integrity with which the New Testament has, by the Divine blessing, descended to our times.

Reliques.—Mr. Blanco White gives the following catalogue of the relicks which

form the most valuable possession of the clergy in the cathedral church at Seville:—A tooth of St. Christopher; an agate cup used at mass by Pope Clement, the immediate successor of St. Peter; an arm of St. Bartholomew; a head of one of the eleven hundred virgins; portions of the body of St. Peter, St. Lawrence, St. Blaise, St. Servandus, Germanus, and St. Florentius; the Alphonsine tables, containing three hundred relicks; a silver bust of St. Leander, with his bones; a thorn from our Saviour's crown; and a fragment of the true cross.

African Discoveries.—The missionaries of the Church Missionary Society in Egypt and Abyssinia have discovered, in the interior of Africa, a tribe, called the Magagine, which has never been visited by any European. They inhabit a place called Darbia, 300 miles south-west of Darfur. They have suffered greatly from the slave-traders of Darfur; their chief protection against whom is a natural fortification, a steep and lofty mountain, which if they can reach in time, they are safe from their pursuers. They do not materially suffer from want in that asylum, having good fountains and pasturage for their cattle. The siege of the mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but they do not think much of the trouble of building other houses of mud and stones in place of their former abodes. Nobody claims a property of soil, and every one cultivates as much ground as he pleases. The Magagine are a free people, and appreciate liberty as the greatest blessing. Slavery, therefore, is to them the greatest horror and abomination. Their liberty, however, is not without order and discipline. They have good and just laws, not many, according to which differences are adjusted. They have a headman, whom they obey: trifling quarrels are never referred to the judge, but are settled by the parties in single combat. They have an idea of a God, and believe that every person receives reward or punishment according to his merits, after this life. They have a notion of the existence of the devil. The history of the deluge is preserved in their traditions; but they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the deluge. Good angels are considered as the guardians of good people. Their mode of worship appears to be simple, and is free from obscene practices; but they are still Pagans. They take great care of their children, and teach them early to obey and reverence their parents, and aged people. Their language is unknown. We heartily join in the prayer of the missionaries, that it would please God to enlighten this and all the other tribes of Africa, with the light of his blessed Gospel, and prosper the labours of his servants among them.

Gelatine Biscuits.—The French expedition against Algiers is provided with 200,000 of this new article, which have been prepared under the care of M. D'Arcet, the inventor. On disembarkation, every soldier is to receive ten of these biscuits, which are equal to five rations, and form a nutritive as well as a pleasant food. D'Arcet makes use of every part of the bullock in the manufacture of this article—the meat is converted into three kinds, *biscuits au boillou*, *biscuits a la febrine*, and *graisse*, well seasoned. The bones after they have been deprived of their nutritive matter, and reduced into a mere calcareous state, constitute the only residue. The provisioning of a whole army is, by this excellent method, placed beyond the hazards of war, and rendered more easy and less costly of transport, than any other portion of its composition, whether animate or inanimate.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(*Continued from p.* 369.)

The committee appointed to count the votes for delegates to the several ecclesiastical bodies, holding correspondence with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. William A. M'Dowell, D. D. the Rev. George C. Beckwith, and the Rev. Obadiah Jennings, to attend the General Association of Connecticut:

The Rev. William A. M'Dowell, D. D. and the Rev. George C. Beckwith, to attend the General Association of Massachusetts; and the Rev. Obadiah Jennings, to be the alternate to either of them who may fail:

The Rev. Ebenezer Dickey, D. D. to

attend the General Association of New Hampshire, and the General Convention of Vermont; and the Rev. John Kennedy to be his alternate:

The Rev. John W. [illegible]o attend the General Conferen[illegible]e; and the Rev. Dewy Whitney [illegible]is alternate:

The Rev. Archibald Alexander, D. D. and Mr. Samuel Bayard, Ruling Elder, to attend the General Synod of the Reformed Dutch Church; and the Rev. James Carnahan, D. D., and Mr. Obadiah Woodruff, Ruling Elder, to be their alternates:

The Rev. Ezra S. Ely, D. D., and the Rev. James M. Brown, to attend the Synod of the German Reformed church; and the Rev. Matthew L. Fullerton, and the Rev. Robert Cathcart, D. D. to be their alternates.

The Board of Missions informed the Assembly that there would be a publick meeting on Thursday evening next, in the First Presbyterian church, at which time parts of the report of said Board would be read, and addresses made in favour of the objects of the Board.

The sacrament of the Lord's supper was administered yesterday afternoon, at 5 o'clock, in the First Presbyterian church, to the Members of the General Assembly, and other ministers and members of churches, agreeably to the plan of the committee of arrangements.

The committee appointed by the General Assembly of 1829, to consider and report to the Assembly of 1830, on the manner in which ministers and licentiates are to be received into any of our Presbyteries from ecclesiastical bodies in the United States, which correspond with this General Assembly, made the following report, which was adopted, viz:

That in their judgment every licentiate coming by certificate to any Presbytery in connexion with the General Assembly from any portion of a corresponding ecclesiastical body, should be required to answer in the affirmative, the constitutional questions, directed by chapter XIV. of our form of government to be put to our own candidates, before they are licensed: and that in like manner every ordained minister of the gospel, coming from any church in correspondence with the General Assembly, by certificate of dismission and recommendation, should be required to answer affirmatively the first seven questions directed by chapter XV. of our form of government, to be put to one of our own licentiates when about to be ordained to the sacred office.

The course which is thus recommended by the committee, they believe has been generally practised by our Presbyteries; and the propriety of admitting strangers into our connexion on other terms than our own licentiates and ministers, is too obvious to require remark. It is the assent of licentiates and ministers to these questions which brings them under the watch and care of the Presbyteries which receive them, and without which they ought not to enjoy the privileges of preachers of the gospel in our ecclesiastical connexion.

The committee to whom was referred the communication from the General Synod of the Reformed Dutch church, made the following report, which was adopted, viz:

That they have carefully considered the subject referred to them, and have come to the conclusion, that this Assembly should concur in the resolution proposed by that Synod. The committee deem the resolution just, and proper in itself, and well calculated to preserve the harmony which at present happily exists between the two bodies.

They would, therefore, recommend that the article proposed to be added to the present articles of correspondence between the two churches, be adopted, in the words following, viz.

"That none of the inferior judicatories under the care of the corresponding churches, shall be at liberty to admit into their respective bodies, or under their care, any student or licentiate from their sister church, without a regular dismission from the ecclesiastical body, or Theological Seminary, to which he is considered as attached."

The committee to whom was referred, by the last General Assembly, the memorial of the West Lexington Presbytery, made the following report, which was adopted, viz:

That the said memorial sets forth the evils which in the opinion of the memorialists, threaten the church from the operation of numerous Theological Seminaries existing independently of the General Assembly, and adopting different systems of government, and different courses of study. To counteract these evils it proposes, that the General Assembly, should take all the Theological Seminaries throughout our bounds, under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all.

These are the prominent points of the memorial under consideration. Your committee are ready to acknowledge, that there are evils of a very formidable character, which are likely to arise from the indefinite multiplication of Theological Seminaries, under the care of a single Synod or Presbytery. They fear, that the standard of Theological education, in the

Presbyterian church, will ultimately fall far below that maintained in some other christian denominations, and thus the respectability and usefulness of our clergy, be greatly impaired. They believe, also, that much good, that might have resulted from having a larger portion of our young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling, and unity of sentiment than might, under other circumstances, have been secured. Believing, however, that it is perfectly competent to every Presbytery or Synod, to adopt what plan they may think best, not inconsistent with the Constitution of the Church, for the education of their own young men; and finding that the Assembly has long sanctioned their so doing, your committee are of opinion that this subject is not within the rightful jurisdiction of the General Assembly; and that even if it were, it would under existing circumstances, be highly inexpedient to adopt the course proposed by the memorialists. They therefore beg to be discharged from the further consideration of the subject.

Thursday, May 27th, 9 o'clock A. M. The Assembly met and was constituted with prayer.

The minutes of the last session were read.

Yesterday was spent by the Assembly in religious exercises, agreeably to the plan reported by the committee of arrangements. At 10 o'clock, the Assembly convened in their usual place of meeting, and spent the time until 1 o'clock, in prayer, praise, reading the Scriptures, and exhortation. At 4 o'clock, P. M. the Assembly met in the First Presbyterian church, with the congregation assembled. The exercises were conducted in a manner similar to those of the morning. The day was one of great interest and solemnity.

The Board of Directors of the Union Theological Seminary, presented their annual report which was read, and ordered to be printed in the appendix to the minutes.

The committee on mileage reported, that the number of miles to Philadelphia, travelled by the commissioners, who wish to draw from the commissioners' fund is 37,109; that the commissioners' fund this year, as reported by the Treasurer, is $1,869.82, which affords *five* cents per mile.

The committee to whom was recommitted the report on Overture No. IX., made the following report, which was adopted, viz.

In answer to the questions propounded by the Presbyteries of Union and French Board, the Assembly would say, that though they do not recognise in the Board of Missions the authority to sit in judgment [illegible] e orthodoxy or morality of any m[illegible]o is in good standing in his own [illegible]ry; yet, from the necessity of t[illegible], they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment, from any applicant, holding themselves amenable to the General Assembly for all their official acts.

The committee appointed to count the votes for Directors of the Theological Seminary at Princeton, reported: when it appeared that the following persons are duly elected Directors for three years, viz.

Ministers,—Ashbel Green, D. D.; John M'Dowell, D. D.; William Neill, D. D.; Ezra S. Ely, D. D.; Henry R. Weed; William D. Snodgrass; and Joshua T. Russell.

Elders,—Samuel Bayard; Samuel Boyd; and Benjamin Strong.

The judicial committee to whom was recommitted the appeal of the church of Bergen, made the following report which was adopted, viz.

They recommend that said appeal be dismissed, on the ground that the only paper which appears to be intended as an appeal, is without date or signature, or evidence that it was ever before the Synod of Genesee, or lodged with the moderator of said Synod.

The Stated Clerk reported that he had, agreeably to instructions of the last Assembly, distributed gratuitously among the more remote and destitute churches, a number of copies of the Constitution of the Presbyterian Church, equal to the amount of income from the publication of said Constitution.

The report containing the detail of this distribution, was directed to be put upon the files of the Assembly.

(*To be continued.*)

The Declaration and Memorial of the Presbyterian Church in the United States of America, respecting persecution on account of Religious Opinions, especially in Switzerland.

Whereas it has been represented to the General Assembly of the Presbyterian Church in the United States of North America, on the testimony of a well known and much respected clergyman, who was an eye witness, as well as on evidence arising from other sources,

that, in the cantons of Berne and Vaud, in Switzerland, a number of persons, who have, on conscientious principles, separated themselves from the church established by law, are exposed to many grievous hardships, and even to cruel persecution, without the allegation against them of any immoral conduct, or any violation of the merely civil laws of those cantons, but solely on the ground of their separation from the established church; and that thus the affecting spectacle has been exhibited to the world of protestants persecuting protestants, on account of differences in religious opinion:

And, whereas, the Presbyterian Church in the United States, and the Protestant Churches in Switzerland, have derived their religious doctrines from the Holy Scriptures, through the instrumentality of the same great reformers, of blessed memory, so that this General Assembly cannot but feel a most lively interest in all that concerns the honour and prosperity of their protestant brethren in Switzerland:

And, furthermore, because the Presbyterian Church in the United States, under the ordering of a benign and gracious providence, know by experience the inestimable value of perfect religious liberty, and are fully justified, while in the enjoyment of this blessing, in testifying to their brethren in other nations, and to the world, their full conviction, as well as the results of their experience on the subject;

Therefore, Resolved, 1. That this General Assembly do most firmly hold and maintain, that it is the undeniable right of all men to worship the Creator according to the dictates of their own conscience.

2. That they regard every attempt to restrain this right, not only as contrary to the spirit of the gospel, but ineffectual for the promotion of genuine piety, or the prevention of diversities in religious opinion.

3. That the history of this country does, in their view, decidedly prove, that true religion is most promoted, and the peace and welfare of society are best secured, by allowing perfect liberty of worship to all men.

4. That the General Assembly deeply sympathise with those protestants in the Swiss Cantons of Berne and Vaud, who are restrained in the right of worshipping their Creator according to their convictions of duty: and that this sympathy is the more lively, inasmuch as those who suffer restraint profess to adhere to the standards of doctrine and worship adopted by the great reformers.

5. That the General Assembly, in view of the great importance of the truths contained in the foregoing declaration, and wishing to commend them to the attentive consideration of their brethren in Switzerland, feel constrained to address to them the following Memorial.

To the Reverend, the Pastors of the established Churches of the Cantons of Berne and Vaud, in Switzerland, the General Assembly of the Presbyterian Church in the United States of North America, wish prosperity and peace in our common Lord.

Brethren,—The holy scriptures command that every man should look not on his own things only, but also on the things of others. In obedience to this command, and in the spirit of true Christian love, the Protestant churches did, in the time of the glorious reformation, often afford assistance and counsel one to the other: and when the adherents of the Pope of Rome endeavoured, by the exercise of civil and ecclesiastical power united, to suppress the truth, the noble and powerful Canton of Berne did frequently interpose to sustain the cause of religious liberty: and you, brethren, have become inheritors of the glory which your forefathers acquired by the display of exemplary Christian benevolence, and of admirable valour connected with fervent piety.

The General Assembly of the Presbyterian Church in the United States take the most lively interest in every thing which concerns their Protestant brethren throughout the world: and they do especially cherish a fraternal regard towards those who dwell in Switzerland; a country always associated in their minds with heroick achievements in the defence of freedom.—They have, therefore, with grief and surprise, heard that brethren, to whose charge nothing could be laid, except that they have conscientiously separated from the established church, are oppressed and persecuted by the authorities of the cantons of Berne and Vaud.

The General Assembly, while they maintain that the civil magistrate may and ought to punish all immoralities which violate the law and order of society, and that it is not only the right, but the duty of churches, to exercise *ecclesiastical* discipline, according to the rules prescribed by Jesus Christ, for preserving purity of doctrine, worship and morals, cannot but represent to the reverend pastors of Berne and Vaud, *that our Almighty Creator is the only lord of conscience; and that, in his holy word he has given no authority to any man, or body of men, to control its dictates in regard to his sacred worship.*

It is, moreover, believed to be both unjust and unwise to restrain men from offering their homage to the Sovereign of the

Universe, in that manner which they believe to be most acceptable to him—because,

1. That worship which is not rendered voluntarily, and according to the dictates of conscience, is not the true worship which the gospel requires, but base hypocrisy:

2. Because, the experience of all Christians, since the time when perfect religious liberty was established in these United States, proves that the peace and order of society, instead of being disturbed, are promoted and secured by allowing every one to worship his Creator in the way which appears to him most agreeable to the divine will. It is now well known that human authority cannot bind an enlightened conscience; and that men, who are quiet and peaceable, while they feel that they are free, become restless and often turbulent, when the attempt is made, unjustly to restrain them; and, therefore, while it is admitted that the members of every church ought to be subject to its whole ecclesiastical order, so long as they voluntarily remain in its communion, yet they ought to be permitted to withdraw from it peaceably, when such may be their choice.

And, 3. Because our experience also proves that entire liberty of conscience is not only compatible with the existence and safety of religion, but that true christianity operates with the greatest energy, and prevails in the greatest purity, where the church relies, under the grace of its Lord and Saviour, on nothing to sustain and advance its interests, but the power of truth and goodness, and the impartial exercise of its own spiritual discipline.

The General Assembly of the Presbyterian Church in the United States, would, therefore, earnestly and respectfully plead with the pastors of the churches in Berne and Vaud, to intercede in behalf of the conscientious separatists from their establishment—that they may be permitted to enjoy full liberty of conscience, and to worship their common Lord and Redeemer, according to their convictions of truth and duty, in view of the Holy Scriptures.

Signed by order of the General Assembly,

EZRA FISK, *Moderator.*

JOHN MCDOWELL, *Perm't Clerk.*

Done at Philadelphia, in the United States of North America, on the 2d day of June, A. D. 1830.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of July last, viz.

Of Henry Chester, Esq. a check on the Grafton Bank, (N. H.) on account of the Wheelock estate, for the Contingent Fund	$400 99
Of Rev. John W. Scott, a quarter's rent, for ditto	87 50
Of John Pintard, Esq. on account of the Boudinot Scholarship . . .	959 87
Of Rev. Charles Hodge, from Rev. R. M. Laird, on account of his proportion of the principal of the Scholarship of the Class of 1823 . . .	40 00
Amount	$1488 36

View of Publick Affairs.

EUROPE.

The last advices from Britain are to the 27th of June, and from France to the 26th.

BRITAIN.—Parliament assembled on the 29th of May, and remained in session at the date of the last accounts. The king was still alive, but his death was looked for daily. His situation, and the consequences of his expected demise, were the topicks which almost wholly absorbed the thoughts and discourse of the nation. On the 30th of May, Mr. Brougham presented a petition to the House of Commons, praying for the abolition of capital punishments in all cases of forgery. It was very numerously signed, and that exclusively by those whom forgery most immediately affects. They urged that their interests would be greatly promoted by the repeal of this sanguinary law; inasmuch as the certainty of death, on a conviction of forgery, rendered it so difficult to obtain a conviction, that forgery was encouraged, instead of being prevented, by the existing fearful penalty. A bill was brought into Parliament in conformity with their petition, and although opposed by the ministry, was carried in

the Commons by a majority of 30. It will probably be negatived in the House of Lords. On the 28th of May, Mr. O'Connel brought forward his promised motion for a thorough reform of Parliament; and on the question for considering the motion, there were only 13 votes in the affirmative, and 319 in the negative. A more moderate motion on the same subject, by Lord Russell, was also negatived by a majority of 96—Mr. Hume had made a motion for withdrawing the British settlement at Sierra Leone. He afterwards changed his motion to one for a committee of inquiry, which was agreed to—The season, throughout Britain, had been one of the coldest ever known; yet in South Britain, the harvest was likely to be unusually abundant; and in Scotland it was expected there would be an average crop. Well executed forgeries of the Bank of England—five and ten pound notes—were in circulation. The late Sir Robert Peel was said to have died worth two millions and a half sterling—the duty on the probate of his will was £15,000!—A petition had been introduced into the House of Lords, by the Earl of Winchelsea, praying that Protestant soldiers in Catholick countries might not be required to attend at places of publick worship—the result was not known, but the petition was not favoured by the Duke of Wellington—Considerable jealousy had been manifested in the House of Commons, relative to the views of the United States with respect to the island of Cuba, and the province of Texas in Mexico—An humble address to his Majesty had been voted by the Commons, for the removal from office of Sir Joseph Barrington, judge of the Irish court of Admiralty, for malversation in office—Prince Leopold had made a formal resignation of his appointment as sovereign of Greece. The causes of this resignation are stated in detail, in a paper which he caused to be delivered to the plenipotentiaries of the allied powers. The amount of the whole is, that the allied powers had made such arrangements with the Turks—resigning to them a portion of territory most important to Greece, and the inhabitants of which had been most zealous and efficient coadjutors in the late revolution—as the Grecian Senate, the people of the ceded territory, and the whole population of Greece indeed, would never submit to. The allies might indeed subject them to the Turks by force of arms, and impose upon them other degrading and offensive terms, but Leopold would never be the agent for the execution of such measures. He had hoped to go to Greece as her friend and benefactor; but he would never go in opposition to the wishes of the people he was to govern; and not especially to be the instrument of compelling them to accede to conditions which he himself considered as unjust and cruel. This paper, containing the refusal of Prince Leopold is very ably drawn up—perspicuous, manly, explicit, respectful and decisive. It will, we think, remain an imperishable monument of his virtuous principles and noble spirit. Yet some of the partisans of the British ministry, who are disappointed and mortified by his refusal, impute it to the base motive of holding himself in readiness to become a member of a regency in England, in the event of the death of the present sovereign, and his expected successor, the duke of Clarence. But when was malignity at a loss for some unworthy motive, to impute to those who perform praiseworthy deeds? Various candidates are now in nomination by the *quid nunes* for the vacant throne of Greece. We wish, and have some faint hope, that the Greeks will finally be permitted to choose a chief magistrate for themselves.

France.—There are two subjects of absorbing interest, which almost exclusively occupy the attention of the politicians of France, and indeed of the country at large—the expedition against Algiers, and the election of new members to compose the Chamber of Deputies, in consequence of the dissolution of the late Chamber by the King. The Algerine expedition is likely to be successful. The French troops, at the last accounts, had effected a landing on the west side of the peninsula, called Sidi Feruch, nine or ten miles to the westward of the city of Algiers—A bay, to which the Spaniards have given the name of Torre Chica, is formed by the peninsula and the main land. Here good anchorage was found for the whole fleet, and a shore favourable, in all respects, to the debarkation of the troops; and in this bay the entire fleet, after having sailed by and in sight of the city, was collected and anchored in the evening of the 13th of June. On the peninsula, the Algerines had a tower, called Turetta Chica, or the Little Tower, which they abandoned when the French fleet came into the bay. An Algerine camp was formed about a league from the shore, and several batteries and groups of Arab horsemen were seen in front—the Arabs, who had advanced beyond the batteries, were dispersed by some discharges of cannon from a steam vessel, on the evening of the 13th. On the morning of the 14th the landing of three divisions of the French troops was effected—The first division under general Berthezene, with eight cannon, reached the shore at 5 o'clock. "The enemy soon after began their fire,"—says general Bourmont, in his official despatch—"and continued it, although battered in front by our field artillery, and suffering a cross fire from the king's ship

east of the peninsula. General Berthezene received orders to turn their position by the left, and the movement produced the expected result. The batteries were abandoned. Thirteen sixteen pounders and two mortars fell into our hands, the divisions Louerdo and D'Escar followed the movements of the first; and at 11 o'clock the fighting had ceased, and the enemy were flying in all directions. Our soldiers exhibited the utmost coolness. We lost twenty men, but not an officer.

"The country in front of the peninsula, is a little undulating, covered almost every where with high bushes. The peninsula is a calcareous rock. General Valaze has drawn a small entrenchment there, which has been begun."

We shall add a part of the official despatch of Vice Admiral Duperre, commandant in chief of the French fleet—"At half past 4 o'clock, A. M. of the 14th, the first division landed, with 8 guns, under the enemy's fire, which did little effect, one sailor being wounded, and Lieutenant Dupont, of the navy, having a severe contusion from a spent ball. The sloops of war, east of Torre Chica fired with good effect; and two sailors, leaping on shore, planted the king's standard on the tower fort. The second division, and the field artillery, were landed at 6, and the General in Chief half an hour after. At the head of his troops, he immediately performed a movement to turn the enemy's batteries, which were taken, after repeated attacks against the masses of cavalry. The whole army was landed by about noon; and provisions, munitions, &c. have since been got on shore, and the greatest activity prevails in other arrangements."

A private letter received at Toulon says—"The army have found water in abundance. The enemy must have fled very rapidly, for they did not burn the standing grain. All accounts agree that the French loss did not exceed 20 or 30 killed. General Bourmont was covered with dust by a ball that fell at his feet, while on a little eminence between Torre Chica and a division of his army. When the chosen companies in the flag ship, and the staff, were about to embark, and Count de Bourmont was preparing to follow, Admiral Duperre took his hand, and said—'I am yours for life and death; you may depend upon me!' They then embraced each other; and the troops witnessed the scene with acclamations."

Thus it appears that the French have, with very little loss, got footing, with their whole force, in the territory of Algiers, and within ten miles of the city. Their plan and expectation is, to attack the capital by land, with no other use of the fleet than to bombard the city in front, while the army assails it in the rear—The issue is not known, although something decisive must have taken place more than a month since —Two French brigs of war, before the landing, were blown on shore, and their crews were captured by the Bedouin Arabs. There was a report that they were all decapitated by the order of the Dey. It appears, however, that the Dey did all in his power to preserve the lives of the French sailors, but that more than 20 were decapitated before he could interfere—140 were prisoners in Algiers.

A letter from Mahon, of the 14th May, states that an American frigate had just arrived there, from Algiers, with the families of the American, Spanish, and Danish Consuls on board. The Dey had detained the Consuls themselves.

There is no doubt that the king of France and his ministers hope to avail themselves of the brilliant success of the Algerine expedition, to influence the election of deputies, and to secure a choice of members who will be subservient to the crown. Other measures of a very extraordinary kind, and such as in England, or this country, would certainly operate to defeat their own purpose, have been adopted by the court, to produce the desired result. Not only has the archbishop of Avignon published what he calls an "electoral message," openly and earnestly exhorting the electors to vote for the royal candidates, but the king himself has issued a proclamation to the same effect. But the liberals, on their part, are also on the alert, and are confident of success. We hope they will be successful; and believe that their being so will, ultimately, be advantageous to the king, as well as to the people. It may prevent another revolution. The tendency of the court measures is to arbitrary power; and this the French will not now endure. If the king is seasonably controlled, in a constitutional way, he may acquiesce, and give over attempts which, if pursued, may be fatal to himself, and calamitous to the whole nation.

SPAIN.—It appears that Spanish troops are assembling towards the French frontiers; and that 14,000 men are already at Burgos, Miranda del Ebro, and their environs. The object of this movement is reported to be, the destruction of the privileges enjoyed by the Basque provinces—The destruction of privileges is always a favourite object with the beloved Ferdinand. Yet it is said, that on a representation from the merchants of Cadiz, that doubts had arisen whether the important article of tobacco might be imported into that place free of duty, he had assured them that the franchise granted them extended to this article, as well as to others.

PORTUGAL.—It appears that Don Miguel has lately spent his time chiefly in hunting, and in attending bull-fights—exercising still, as occasion offers, the most abominable and disgusting cruelties toward individuals, known or suspected to have been opposed to his usurpation.

SICILY.—On the 14th, 15th, and 16th of May, there were simultaneous eruptions from Mount Ætna and Volcano Island, and the most violent hurricane that had been experienced for twenty years. The fire, smoke, cinders and ashes, which poured forth from their craters, afforded the most sublime and magnificent spectacle. Most of the inhabitants left the city of Palermo, under the apprehension that it might be swallowed up by an earthquake. A number of large buildings were blown down, and the forest trees and vineyards materially damaged.

GREECE.—It is asserted in the Paris Constitutionnel, that hostilities have recommenced between the Greeks and Turks, in the Isle of Syra, with more obstinacy than ever: that the two parties do not give any quarter to each other; and that the Greeks are daily exposed to fresh vexations. Arta and Prevesa have for some time past experienced much disturbance and extortions. The Albanians had recently sacked Janina, whilst the Governor kept himself shut up in his castle, where he was besieged. His adversaries at the same time arrested and carried into slavery all the Christians who dared to come out of their houses.

A French paper states that Scio is not included within the boundaries of Greece, as fixed by the London Protocol of Feb. 3. We learn from that island that the whole population are deeply distressed at the idea of falling again under the yoke of the Turks, and are extremely anxious to avoid it. The Sciots who fled to Greece have just addressed a proclamation to their countrymen, in which they call upon them to quit their country, now subject to the Ottoman power, and found a colony in the Isle of Negropont, where they would find a fertile soil, almost uninhabited. It is probable that the inhabitants of Scio will yield to this appeal.

TURKEY.—The following intelligence, dated Constantinople, 25th May, is extracted from the Augsburg Gazette:—"Yesterday the Sandscak-Scherif, (the sacred standard of the Prophet,) accompanied by the Sultan, was removed from Ramis-Tschiftlik to the Seraglio, with the usual ceremonies. Immediately after, the Sultan departed for Therapia, where he will reside during the summer. The Grand Vizier set out for Albania on the 17th instant, in order to put an end to the disturbances that have broken out there lately. On the 21st, Sarum Effendi, Halil Pacha's secretary, arrived here with the convention concluded at St. Petersburgh, concerning the payments to be made to Russia by the Porte. The American Commodore, and M. Offley, Consul from the United States at Smyrna, who are charged, in conjunction with M. Rhind, with the negotiation of a treaty of commerce and amity with the Porte, arrived here from Smyrna yesterday; the exchange of the ratification is to take place forthwith."

A Vienna article of May 10, states that the Messrs. Rothschild had concluded a contract with Turkey, to furnish, within the year, sufficient to discharge the demands of Russia—so that the troops of the latter may evacuate the territories of the former.

RUSSIA.—Letters from St. Petersburg, of the 12th inst., announce that the Turkish Ambassadors, Halil Pacha, and Valinian Nedjeh Effendi, had audiences of leave of the Emperor and Empress on the 9th inst., on which occasion the Emperor invested Halil Pacha with the order of the White Eagle, and presented to him the insignia enriched with diamonds.

The Emperor had held a grand Review, at which the Turkish diplomatick corps, and all the foreign ministers, were present. The effect was very imposing. It took place on the field of Mars at Petersburg. The troops amounted to 30,000.

The head quarters of the Russian army in Turkey are removed from Bourgas. The despatches of the Commander-in-Chief are dated from Erketsch, on the top of the Balkan. Count Diebitsch expected to arrive in a few days at Teraspol, and there perform quarantine.

ASIA.

A gentleman in Boston has received a letter from Canton, via Salem, stating that the English have acquiesced in *all* the demands made by the Chinese, and that the trade had consequently been resumed.

AFRICA.

It is stated in a London paper, that "the total number of slaves captured by the African squadron, from June, 1819, to January, 1827, embracing a period of seven years and a half, was 9327; whereas from June, 1827, to February, 1830, not more than two years and seven months, the period during which Commodore Collier has been on the station, the squadron under his command has captured the extraordinary number of 12,000, of which the Sybille and her tender alone have captured 6,218."

We learn with pleasure that another reinforcement of emigrants to the American colony of Liberia, is to be sent out in October next. Surely it is high time that this colony received governmental patronage; and till this is obtained, a private patronage more liberal than it has yet experienced.

AMERICA.

BUENOS AYRES.—A late arrival at New York from Buenos Ayres states, that there was a report in circulation at the time of sailing, that the existing differences between Buenos Ayres and some of the provinces in the interior, would be amicably adjusted. But the interruption of trade with the interior had still continued, and business was extremely dull.

CHILI.—Captain Coffin, of the ship Logan, arrived at New York from Talcahuano, (Chili,) states that the natives known as the Liberators, and Palacanas, were at war. They have each an army of 2000 men, and were within twenty miles of each other. —When the L. sailed there had been considerable skirmishing, but nothing decisive had taken place.

COLOMBIA.—General Sucre, whose brilliant military exploits in the service of his country, were second only to those of Bolivar, has perished by assassination. General Obando is implicated as a party to the shocking deed. We have seen the proclamation of the new president of the republick, JOAQUIN MOSQUERA. It is dated at Bogota, on the 13th of June last, and is sensible, judicious, and conciliatory; but we greatly fear that neither it, nor the new constitution it announces, will prove efficacious in restoring and preserving the peace of Colombia. We are sorry that Bolivar lingers on the borders of the republick. We have nothing new from Venezuela.

MEXICO.—We are utterly at a loss as to the real political state of Mexico. It would seem as if there was a government, and yet no government. It is said to be tranquil, and yet in some parts of its extended territories there seems to be an active civil war. When it is likely to enjoy stable peace and real freedom, seems placed beyond human foresight, or reasonable conjecture.

GUATIMALA.—The city of Guatimala and its environs, in the Republick of Central America, has been destroyed by an earthquake. For five days there was a succession of the most frightful tremblings, which still continued at the departure of the mail, shaking to their foundations, and prostrating to the earth, the principal edifices, and compelling the unfortunate inhabitants to flee to the publick squares, and into the country, where, to protect themselves from the weather, they had erected huts of palm-mats. The village of Amatitan, a place of recreation in the neighbourhood, had been entirely destroyed. The population of Guatimala is about 20,000 souls. It was founded in 1524 on the declivity of a mountain, at whose summit was a volcano. In 1751 it was overwhelmed by an earthquake, and by matter from the volcano. In 1755, having been partially rebuilt, it was again destroyed by an earthquake, and the greater part of the inhabitants buried in its ruins.—Its present site is about twenty-five miles south of the old town.

UNITED STATES.—Take our country at large, and probably there has never been a season since its settlement, in which the various products of the earth have been more abundant, and more promising, than in the present season, hitherto. Yet we do not recollect a summer in which particular portions of the United States have suffered so much by hail storms, tornados, floods and tempests. In some places, the desolation produced by some of these causes, has been lamentable in the extreme. In like manner, in no part of our country, up to the present time, have we heard of the occurrence of the pestilence, or of any other destructive epidemick. Yet the recent extreme heat of the weather—continuing for the unusual period of a fortnight, with scarcely any intermission—has occasioned a very unusual number of sudden deaths. Thus, in the natural world, we experience a remarkable mixture of good and evil in our lot. It is the very same also in the moral world. Institutions of benevolence and piety are unusually numerous, and their friends and supporters were never more active or liberal, and their success is encouraging. But, withal, licentiousness of principle and practice—profanity, infidelity, blasphemy, and vice of various kinds—were never, since the days of the French revolution, if even then, so bold, barefaced and insolent as they are at present. This is a remarkable and interesting state of our domestick concerns. It calls on all who believe in the efficacy of prayer, the reality of a divine providence, and of a divine influence to restrain the evil passions and to change the depraved hearts of sinful men, to be awake to their duty—to call mightily on God to spare his people, and to interpose and plead his own cause—and with prayer to use diligently and discreetly, all those means which have a natural tendency to produce the result for which they wish and pray.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

AUGUST 1, 1830.

BOARD OF MISSIONS.

We would remind our readers, that the present number completes the first volume of this work, and that the terms of the publication are, *fifty cents a year in advance.* A considerable number of our subscribers have not yet remitted the amount due, on account, as we suppose, of the inconvenience of forwarding so small a sum by mail. The first number of our second volume will be issued in September, when we shall expect to receive the amount due for the current year, together with the advance required for the next. The price of this work is so extremely low, that it cannot be sustained without *punctuality* on the part of our patrons; and yet, with our present number of subscribers, if all should be prompt in their payments, a considerable sum would be left, after defraying the expenses of the publication, to be appropriated to general Missionary purposes. The funds of the Board of Missions have not only been entirely exhausted, but, to enable them to meet their engagements, they have been obliged already to borrow money to the amount of *two thousand dollars.* In the mean time the number of their Missionaries has been rapidly increasing—since the last annual report was laid before the Assembly 40 new Missionaries have been appointed, and 14 commissions have been renewed, and in the course of the next three months, we have reason to believe, that a larger number of appointments will be solicited by men who have a heart for the Missionary work.

Subscribers to this work, Auxiliary Societies, and individual patrons of the Board, who have funds in possession, designed for their use, would confer a special favor on the Board, and greatly encourage them in their labours, if they would forward such funds without delay, to our Treasurer.

It is a fact, worthy of the serious attention of all friends of Domestic Missions, and encouraging, especially to those in the Southwest, who have long been importunate for Missionaries, that the Board of the General Assembly have now at command *more men than money!* Nearly 30 young men in the Theological Seminary at Princeton, have expressed a willingness to enter upon missionary labors early in the approaching autumn, and a number more from other quarters have offered their services to the Board. And now that their sympathies have been awakened, their resolutions formed, their services proffered, shall we tell them to stay at home, because the churches are unwilling to provide for their necessities! We dare not withhold from such men the commissions required, and the scanty appropriations which we are accustomed to make of $100 a year, to aid in their support. The prayers of the pious, and the cries of the needy impel us onward, and we now appeal to all who love the cause of Christ and Domestic Missions, for *pecuniary aid.*

PRESBYTERY OF ROCHESTER, N. Y.

The last stated meeting of this Presbytery was held at Scottsville, on the 29th of June. The Corresponding Secretary of the Board of Missions attended, and laid before them a detailed statement of the plan and operations of the Board, which was received with interest—and the Presbytery adopted, with great unanimity, the plan of Correspondence recommended to Presbyteries in the last annual report of the Board. The Corresponding Executive Committee for the current year, consist of the Rev. Joseph Penny, Chauncey Cook, Abner Benedict, and George G. Sill, and Messrs. H. B. Pierpont, and Enos Pomeroy.

After the meeting of this Presbytery, the Secretary visited a number of the most important towns in the Western part of the State, and formed large Auxiliaries to the Board, in the three Churches of Rochester, in Buffalo, Lockport, and Palmyra.—He collected $136.50, and received pledges from congregations and individuals, to the amount of 7, or $800 a year. A number of congregations were also visited by Mr. Wm. C. Anderson, agent of the Board. A more detailed account of the proceedings of the Rochester Presbytery, and other movements in the state of New York, in favor of the Board of Missions, may be expected in a future number of the Reporter.

NOTICE TO SUBSCRIBERS.

The second volume of this work will be commenced early in September, with some alterations in the plan, which, it is hoped, will render the Reporter more interesting and useful for monthly concerts.

If any persons wish this paper to be discontinued, they will give us notice before the 1st of September, otherwise they will be considered as subscribers to the second volume.

Agents are requested, without delay, to send in the names of new subscribers.

REPORTS OF MISSIONARIES.

Report from Rev. J. Eaton, Coniautee, Pa.

I have preached statedly in this congregation the one fourth of my time for one year, beginning the first of July 1829. The usual exercises have been two sermons on the Sabbath, attending the Sabbath school and a Bible class. The Sabbath school was continued through the winter, and was generally well attended; some of the classes recite the assemblies shorter catechism; the Bible class embraces all the Sunday school teachers, and most of the adults in the congregation; with this class I spend a considerable part of my time, and view it the most interesting, and perhaps the most beneficial part of my labours. We have used the Union questions in this class—some had been leaning to the christians, some to the methodists, and others have no fixed system—but I believe the congregation may be considered as well established in *Presbyterianism*, I mean, in the great truths of the Bible. None were received to the communion, one applied but his admission was delayed—another entertains a hope, but did not apply, and a third under anxious distress for her soul—three infants baptized—a temperance society was organized last spring, most of the male members of the congregation, with some others united with it—had to travel 18 miles over bad roads to the place of preaching.

I have visited and supplied the destitute families (about 45,) in Coniautee township, with Bibles, and left one or two Tracts in each house, found one family with neither Bible, Testament, Spelling book, newspaper, or a single word in print in the house, and had been living in a family capacity, 5 or 6 years.

MISSOURI.

Report of Mr. John Cowan, Cape Girardeau county.

Since my return I have preached 29 times, administered the Lord's Supper twice, baptized 9 children, the offspring of professors, *and the only kind of children that are admitted to the ordinance with us;* and I also visited 50 families. The preaching of the word (for our country,) is numerously attended, and with increasing seriousness. At our communion in the Apple-creek church, 16 were added—5 on examination, and 11 on certificate. One of the individuals admitted on examination, was a widow lady, bordering on 90 years of age. To the Brazeau church 6 were added—4 on certificate and 2 on examination. Our communion seasons were very interesting and I humbly hope profitable. It was truly gratifying to see the table of Jesus in the wilderness surrounded by a hundred disciples and 4 times that number of serious spectators; and in a part of the wilderness too, where, but a few years since, *the white man* was almost a stranger. On one occasion lately, I preached on the very spot occupied 8 years ago by the Shawnee Indians, as a dancing ground, and in a school-house, erected on this scene of heathen riot, a flourishing Sunday school

has been established. This leads me to remark that we have a Sunday School Union in Apple-creek congregation, connected with which are 4 schools. Three of these schools belong entirely to our congregation, and the 4th, is conducted in part, by members of our church. On last Sabbath, we had a public examination at the church. Our three schools were well represented. I examined the scholars two hours in the presence of a large and much interested audience, on the "Union Questions." This was something new, and from the interest manifested by the Assembly, will I think, be very salutary in its effects. In Brazeau congregation we have commenced two schools, and have sent for $15 worth of books. These schools I have no doubt will do well. At Cape Girardeau I organized another school about three weeks since. For this school a supply of books, amounting to about $20 was immediately sent for and obtained. At this latter place I have preached a few times, and intend to visit them once a month in future. In the seven schools mentioned we will have about $50 worth of books. Who can tell the amount of good that will result to the children and parents from the diffusion of so much moral and religious instruction? The *Union Questions* are producing the happiest results. They are exciting the children, young men and maidens, and the old men and matrons to "*Search the scriptures.*"

In addition to the preached word—Sunday schools—and Sunday school books—we have used and are still using other means. We have scattered about $20 worth of tracts through our region of country; and at the last meeting of our Tract Society we past a resolution to supply every family monthly with a tract, within our bounds. The monthly concert for prayer has been attended to in Apple-creek church on the two last occasions. I read the excellent letter of the General Assembly on the subject of the Concert to my people, the first monday in this month, it was listened to with interest. Our female prayer meeting is still attended to. In the temperance cause, I have done nothing more as yet than feel my way. It is a cause however which has my heart, and as soon as prudence will admit, I will attempt the formation of a Society. I brought a number of "*Beecher*" with me—at present I have them engaged in conversing with the people on the subject. Kittridge and others, also hold occasional conferences with the people on the subject.

We are about commencing new houses of worship in both congregations. These objects will make a heavy demand upon our scanty means. The people however have the *mind* and the houses will go up.

Illinois.

Report of Mr. Isaac Bennett, Carmi, White county.

The same plan of labour which was at first adopted and formerly described, I am still pursuing without any material variation, excepting only that I have introduced a system of catechetical instruction into several of these little churches; in a majority of which, the almost entire want of Confessions of Faith or Catechisms, rendered it impracticable, until some benevolent institutions of Pittsburg, in compliance with my solicitations generally presented me 100 copies of the W. A. S. catechism, with which I have been enabled to furnish the most of my bounds with a liberal supply. Encouraged by this kind and timely providence, and led by the necessity, which I saw for this mode of instruction in the fundamental doctrines of the gospel among a people, who had been most of their lives in a great measure destitute of its public ordinances, I have formed the plan of spending, in each of my monthly visits to these scattered churches, a portion of time either after sermons or in their intervals, with the yonng people in hearing them recite and in explaining the catechism. Having in several instances already put this plan into practice, I have found it to be a delightful employment, and one, which will, I doubt not, with the blessing of God, be profitable to this people; especially as it excites an interest among them, and sets them to studying and thinking during my absence.

In conversing from house to house, since my last returns, I have met with several more among the anxious who are beginning to indulge a hope in the vicarious righteousness and death of a divine Redeemer. I have seen several more, of whom I cannot but hope that they have been savingly enlightened by the Holy Spirit, though they seem afraid to indulge any hope themselves, because they have such humiliating views of their own unworthiness and of the dreadful depravity of their hearts, that it appears difficult to persuade them that there is a sufficiency for their salvation, even in all the infinite fulness and freeness of gospel grace,

flowing through the merits of a Saviour.

I have also found several others in one of the little churches, who had been awakened when brother S. labored here, or else long before, when in their native countries, and have ever since been labouring under a kind of lingering conviction, which now appears to be in some degree renewed, and mingled with a glimmering *comfortless* hope, with whom I have found it extremely difficult to deal. There yet remains a number of new cases of conviction, or of awakenings, and a number more who are labouring under some serious impressions, in the different parts of my *too* extensive bounds. Thus the Lord is still giving us *some* reason for gratitude, which I see abundant cause to mingle with grief that I have been no more faithful to a gracious Master, who condescends in any degree to own my poor labours.

I am still prosecuting the tract cause, in which no little encouragement and advice were rendered me by an agent of the A. T. S. who, passing this way, favoured me with a visit. We have now 6 societies organized, and made auxiliary to the Illinois and Missouri Branch, within my bounds; and 4 Sabbath schools now in operation; two of which seem to have received a new impulse from a supply of books which arrived here in May—the arrival of which rejoiced our hearts, because simultaneously with the arrival of the Sabbath school books to the amount of $13.50, 12,000 pages of Tracts, 100 Catechisms, together with, I think, about 300 Bibles and Testaments, which were ordered on by our county society, poured into Carmi.

In the month of May, which (containing five Sabbaths) afforded me a recess of one week from my circle of appointments, in compliance with a solicitation which long since came to me, I took a tour to the Hickapoo region; a frontier settlement on the Embarrass river, about 130 miles north of this place. This is a little band of Presbyterians, consisting of about 20 communicants with their families, who had emigrated from the South, and never since been visited by a Presbyterian preacher; but now wished to be organized into a church, with the hope of obtaining some supplies. A people more craving to hear the Gospel, I know not that I have ever seen. I remained with them three days—preached five times—organized them into a Tract Society—afforded them immediately a partial supply from the Tracts that I carried with me—and furnished them with a number of Catechisms; and then returned, promising to send them a preacher, who would organize them—which brother S. has engaged to do next month. The principal discouragements that I have met since my last, have been a decrease in our assemblies, and my inability to meet the appointments. The former arose from the shortness of the evenings, and from the multiplicity of business which the season brought upon the farmers in the day time. And the latter was occasioned, by the high water, which obstructed the way, (for we have but few bridges here) to a number of my appointments; and by my own bodily indisposition, which arose from the excessive heat and fatigue, and which much disqualified me for fulfilling these appointments, which I have since met. And I fear that my strength will utterly fail, amidst the heat and fatigue of this and the following month, unless I curtail my field, which I cannot do but with grief, until more labourers arrive. And, as I before hinted, the brethren of Carmi and Sharon, are making arrangements to locate a minister. But I cannot think it the duty of any preacher to settle in this field, until two more can be obtained, for such a measure would leave several infant churches entirely destitute. And to avoid this, I opened a correspondence with two young ministers in the east, whom I hope and pray that the Lord will incline to come here, and also open their way.

The following is the sum of my labour since the last report. Travelled 934 miles—preached 83 times—assisted brother S., at a communion season—attended the Monthly Concert 3 times—met different catechetical classes 6 times—made 42 family visits—formed 1 Sabbath school, and 3 Tract Societies.

Ohio.

An anecdote related by a Missionary in Ohio.

Not long since in a certain part of this country, while on my way to preaching, I stopped at the house of one of my Parishioners, and there came in a little girl, who lived in the neighborhood, and with whom the following conversation took place.

Will you tell me how old you are? I don't know rightly "said she," I believe I am going on twelve. Can you read? "A little in the spelling book." Can you tell me how many days there are in a week? "Six." Do you know

who made the world? the sun and moon and stars, and all things we see about us?—trees and fields; "No." Why my little girl think a minute, don't you know—don't you remember who it is, that made us, and made the world? "No I can't tell." Do you know, who the Saviour of sinners is? "No." Now let me ask, how much more of the principles of christianity, did this person know, than the unenlightened Chinese, or the untaught Hottentot? And if the word of revelation contains truth important to the welfare of all mankind, how urgent and pressing are the demands for diligence and activity, that such deplorable cases of heathenish ignorance, may be lessened. May the Lord bless the labors of your Missionaries, and speedily diffuse the knowledge of the truth throughout the world.

Pennsylvania.

Report of Mr. James Lewars, Berwick, Pennsylvania.

Since honored with a commission from the Board of Missions, to labour for the interests of the Redeemer's kingdom, in Berwick, Conyngham town and their vicinities, I have endeavored to pursue the course laid down in their instructions. This part of the country is one which should particularly recommend itself to the notice and guardianship of those to whom God has intrusted the interests of his cause on earth. Long neglect before my arrival here, had suffered the walls of Zion to be dilapidated, the people had become disused to church-going, and it required a loud and long continued blast of the Gospel trumpet, to awake them to a sense of the importance of religion and bring them statedly to worship in the sanctuary of the Lord. For such a task requiring so much effort, I am afraid I was not so well calculated as many of the heralds of the Cross would have been. Young—a foreigner, and therefore somewhat unacquainted with the manners and customs of the country, I had much to learn, before I could serve under the banner of the Cross, with that effect which men, older, more experienced men, who had acquired more knowledge of human nature, might have done. Yet looking for assistance and direction from above, I have ventured to make this the field of my first essay, and, though I fear with a feeble hand, to build up the long prostrate walls of our Zion in this place. I have had much to contend with. Sectarian jealousy frowned upon my exertions on the one hand, ignorance presented its dull unmoving point on the other; and vice unfurled its banner between. Notwithstanding these obstructions, and discouragements, I imagine that I see order arising out of chaos here. The people appear to manifest a greater desire to hear the Gospel than formerly, and I begin to hope that their hearts are getting more softened to receive the impress of piety.

There are three stations at which I regularly preach; Summerhill, Berwick, and Conyngham. At Salem, about seven miles from this place, I preach occasionally. At Nescopeck, a little village beyond the river, opposite to Berwick, I had been in the habit of holding evening meeting, where each time a sermon was delivered. I intend to recommence them next week. I preach three times each week. My travelling, as the farthest of my congregations is but eleven miles from this, is not considerable. Since I have been commissioned by the Board, four members have been admitted into the church at Conyngham town, and in that village amidst the most general and decided opposition, a Temperance Society consisting of a small number of members has been formed. A Sabbath School is established there, and increasing rapidly.

Report of Mr. M. B. Patterson, Columbia county, Pa.

Although this appeared at first to be a very barren soil to work upon, yet I am not altogether without reasons to encourage me in the review of my labours, from the belief that God has owned and blessed my endeavours. The plain truth has been instrumental in the divine hand, of effecting some good already, and has laid a foundation for more in time to come.

A few weeks ago, the sacrament of the Lord's supper was administered in Bloomsburgh—when the members from both churches attended. There were three received into the communion of the church, for the first time, on profession of their faith. There were others who conversed with the Saviour, but did not see their way clear to come forward at that time. Hence I take encouragement that my labour has not been altogether in vain in the Lord. Since my last report, we have commenced two Sabbath schools; both are in the bounds of the Bear-creek congregation. From one of these I expect much. The teachers are persons of piety and prayer, who have entered into the work with spirit, and a desire to

build up the desolations of Zion in this place—where the church has become waste by neglect to the young.

This School has purchased a library worth $6, and it numbers from 40, to 50 scholars.

The other School is not so promising, as there is but little piety among the teachers. Yet there is an interest taken in it, from which we hope some good will result.

Attendance on the public worship of God, has increased in all the places where I preach. In Bloomsburgh, where once there was a large congregation, the people had of late years almost deserted the house of God—but they are now returning and taking their pews again.

In another place where I preach in a School house, the room is entirely too small to accommodate the people. They are desirous of erecting a new building, but as the families who would have to bear the expense are few, they do not think themselves able to build such a house as the increasing state of the country will soon require.

The moral aspect of this country is more pleasing than it was some time ago; open vice is ashamed, and is beginning to hide its head. The rapid progress of Intemperance is checked in some degree, from presenting its vice and misery from the pulpit, and from circulating addresses on the subject, the people are beginning to think of its complicated evils, and many would be willing to banish it from their dwellings were it not for the power of habit. I have not yet prevailed with any to set their faces against the use of it, by subscribing their names to total abstinence. The habit of drinking a little in hay time and harvest, is difficult to be broken, though many plead for it who abstain from the use of it all the rest of the year. Still I hope that the truth will break through every barrier, and banish the monster from our country. May the Lord hasten the time.

When I survey the mass of ignorance and iniquity that surrounds me, I am often grieved to see the little impression that a single individual can make on it; and were it not the Almighty's cause, I should be entirely discouraged. But my hope of success is in that Being, who has promised that he will have every knee to bow, and every tongue confess.

Tennessee.

Report of Mr. A. B. Lawrence, Lebanon, Wilson co. Tenn., June 9, 1830.

Early in this month, I instituted a Bible class, though I have been able to obtain not more than twelve regular attendants. With the exception of half the Sabbaths, I continued my labours here, (Fall Creek,) as usual. Though I had no place of preaching except the Court house, which was very open, the windows being much shattered, and some entirely out, and the house badly supplied with seats. Though my congregations had in some measure declined, they were still equally numerous with those at the church, and I was encouraged to persevere. A few brethren and sisters, having removed to this place and vicinity, they with those before residing here, desired to be united in an ecclesiastical capacity. I therefore appointed the last Saturday and Sabbath of January, a two day's meeting, and with the assistance of brethren, B——, and H——, of Gallatin, organized a church of 12 members and two elders. About a week previous to this meeting, I was seized with a cold, which disabled me even from performing family prayer. My health became exceedingly impaired, and an able physician directed me to forbear any attempt to preach, and to avoid being out at night. However, I did occasionally visit, and endeavour to whisper the Gospel at the fire-side. By this I was prevented from preaching till the last Sabbath in March, when I resumed my labours in their various forms, though contrary to the advice of the friendly physician. The Sabbaths not embraced in my labours here, and at Fall creek, have been spent among destitute congregations, or assisting brethren at sacraments. I have since the last Sabbath in March, continued my labours here at Fall creek regularly, preaching two or three times on the Sabbath, and from once to three times in the week. Some hopeful appearances of seriousness, and two cases of apparent conversion have occurred. It was intended to celebrate the Lord's supper in this place, on the first Sabbath in this month; but the state of my health, and the exceedingly inclement state of the weather prevented it. I propose to appoint a sacrament in a few weeks, when I hope to have the assistance of Dr. B——, of Ky., with other brethren. We already have some prospect of pleasing additions to this little church, and hope that the Divine Spirit, will grant us still more. You perceive that I can give you no flattering account of the prospect in this place. Would to God that I might see an ex-

hibition of the grace of God, and many souls born into his blessed kingdom.

I have not kept an exact account of the family visits, which I have made, but am able to state generally, that several have been made every week, except about three weeks of my ill health. Some of these have been to the houses of the sick and dying, or the place of mourning, because their dear ones are not. These scenes I have endeavored to improve, and have often witnessed the silent tear, testifying that nature at least, if not the spirit, could make them feel. Some have been where souls were anxiously seeking some one to show them any good. Some have been to the dwellings of the godly, and been as it were a feasting of soul, in which pious breath and a savour of prayer rendered sweetness sweeter still. Let me conclude by entreating the prayers of the Board for this little plant of Zion.

I subjoin a summary of my labours, which though performed in much meekness, and sometimes with despondency of heart, will I hope, be approved by the Board.

I have travelled since Nov. 1st, going and returning, 509 miles. Preached eighty sermons, besides various addresses, exhortations, &c.

Assisted in organizing one Sabbath school in a neighbouring town.

Incipient steps are preparing for the formation of a Temperance Society, I preached once on the subject.

One church has been organized.

In all, I have attended four sacraments, at as many different churches. Not having received ordination, I have no baptisms to record.

Kentucky.

Report of the Rev. R. A. Lapsley, Livingston and Caldwell Counties, Ky.

There is Presbyterian ground enough within these two counties, to occupy the whole time of two men of the most laborious habits. There are two churches 10 miles apart, one in each county; that in Caldwell, in the bounds of which I reside, has 50 members, and from 200 to 300 hearers, and at this time promises to be a fruitful field. That in Livingston county, has 62 members, and from 300 to 400 regular hearers, most of whom are the children of the church, and therefore, are to us the most promising class of hearers. My regular appointments for Sabbath preaching are in these churches alternately—beside these, there are other places of occasional preaching, which might be with propriety occupied regularly, if I had time and health sufficient.

We have within our bounds a Bible Society, which enters into the resolutions of the Parent Society with spirit, and will I have no doubt, complete the supply of Caldwell and Livingston counties, by the first of May 1831. We also have 2 Societies for the promotion of Temperance. This cause is manifestly gaining ground, and we feel deep interest in its success, for on it (under God,) depends the preservation of this *great Republic*. The members of the church at Livingston, take an interest in the Sabbath school established among them. The School consists of about 50 scholars, and promises to do good. We rejoice to read the resolution of the A. S. S. Union, on the subject of Sabbath schools in the valley of the Mississippi. Since the first of April, I have visited Clarkesville, Hopkinsville, Salem, Princeton, and Eddyville; have rode 451 miles; attended the administration of the Lord's supper 5 times; made 46 addresses to assemblies; preached on the Sabbath once or twice; and through the week as frequently as my health would permit; and have spent a considerable portion of time in visiting. I regret that I have not health sufficient to preach every day, but am cheered with the hope, that what little I am able to do, will not be in vain. I have received 3 members; baptized 3 infants; and have reason to hope, there are more anxious inquirers.

MISSIONARY APPOINTMENTS.

Rev. J. Burbank, for 4 months to North Parma and Gates, Presbytery of Rochester, New York.

Mr. Geo. W. Kennedy, for 1 year to Towanda and vicinity, Bradford co. Pa.

Mr. J. C. Watson, for 3 months Lower Bethel congregation and vicinity, Northampton co. Pa.

Rev. J. Pitkin, for 1 year to Irville and Muskingam congregations and vicinity, Crawford co. Ohio.

Rev. S. Hodge, for 6 months to New Shiloh congregation, Gibson co. Tenn.

Re-appointments.

Mr. A. Gilchrist, for 2 months to Margaretta, Wrightsville and Charleston, Lancaster co. Pa.

Rev. D. C. Allen, for 1 year to Marysville and vicinity, Ohio.

Rev. Joshua Moore, for 1 year, from 1st January, to Church Hill, Greensboro' and Mispilion, Maryland.

Mr. J. D. Stevens, for 1 year to take charge of a school for the instruction of Indian children, on Magdalen Island, near the head of Lake Superior.

NEW AUXILIARIES.

New Jersey.—Salem.

Kentucky.—New Castle.

Pennsylvania.—Pequea, Leacock, Middle Octorara, Marietta, Lancaster, Mount Pleasant, Crab Apple, Ridge, Cadiz, St. Clairsville, Morristown.

Ohio.—Springfield, Pleasant Hill, Hopewell, Bucyrus, Lower Springfield, Upper do. Hillsboro.—Total, 349.

LIST OF LETTERS.

J. Culbertson, Ohio; J. D. Wright, Tenn.; J. W. Woodward, N. Y.; C. Riggs, and J. Coulter, Pa.; W. Hughes, Ohio; J. Wolff, Ohio; L. B. Sullivan N. Y.; W. Fowler, N. Y.; P. Smith, N. Y.; A. O. Hubbard, Pa.; G. Colton, N. Y.; J. B. McCreary, Pa.; W. Bacon, Pa.; S. King, Pa.; T. Gallaudet, Va., 2; A. Y. Lockridge, N. J., 2; A. Coe, Michigan Ter.; J. Paine, Va.; I. Oakes, N. Y.; D. C. Allen, Ohio, 2; Rev. Messrs. Laird, Campbell, and Moore, Md.; J. Lewars, Pa.; H. Van Deman, Ohio; S. Van Rensalear, N. Y.; S. R. Jones, Pa.; R. Rutherford, Ohio; J. Gray, Pa.; W. Andrews, Ohio; D. R. Preston, Va.; M. B. Patterson, Pa.; J. Eaton, Pa.; A. Gilchrist, Pa.; J. Nourse, D. C.; S. N. Rowan, D. D. and R. McCartee, N. Y.; G. Bourne, N. Y.; J. R. Bain, Tenn.; P. Donan, Pa.; N. Murray, Pa.; R. A. Lapsley, Ky., J. Blythe, Ky.; R. Beall, Ohio; D. McIntyre, N. C.; W. Wright, N. Y.; S. B. Wilson, Va.; J. A. Whyte, Ky.; G. W. Ashbridge, Ala.; T. Barr, Ohio; G. Fitter, Ky.; P. Hassinger, Pa.; S. B. Robertson, Ky.; G. Morrison, Md.; D. Nelson, Tenn.; I. Bennett, Illinois; J. F. Cowan, Missouri; G. G. Sill, New York; S. K. Sneed, Ky.; S. L. Caldwell, Ala.; J. S. Galloway, Pa.; D. A. Sayre, Ky.; W. Carlisle, S. C.; A. D. Eddy, N. Y.; J. T. Ewing, Georgia; R. G. Lynn, Ohio; L. McLeod, Tenn.; J. Foster, Mississippi.

Account of cash received by the Board of Missions of the General Assembly, during the month of July, 1830.

Braintrim, Pa. Donation from Mr. Northrop,			$0 50
Brownsville, Pa. Col. in Presb. cong. for 1829, per J. T. McKinnan,	15 25		
Do. do. do. do. for 1830, do. do.	15 00		
			30 25
Cape May, N. J. Col. in Cold Spring ch. per Mr. Stiles,			8 37
Chillisquaque, Pa. Col. in cong. per Rev. J. Montgomery,	18 00		
Do. do. From Female Missionary Society, do.	10 00		
			28 00
Crab Apple, Ohio, from auxiliary society, per Wm. McMillan, Esq.			11 00
Cash from Rev. B. B———,			10 00
Chambersburg, Pa. annual col. from Female Missionary soc. per Mrs. Alice Chambers,			25 50
Cyntheana, Ky. From aux. society, per D. Sayre, Esq.			2 50
Derry, Pa. Col. in cong. per Rev. J. Montgomery,			14 62
Dunlap Creek, Pa. do. do. for 1829, per J. McKinnan, Esq.	11 68		
Do. do. do. for 1830, per do.	3 75		
			15 43
Fairview, Pa. From aux. soc. per Rev. J. Eaton,			15 00
Hanover, N. J. From K. R., M. Y., and G. G., 1 dollar each, per Rev. Dr. Green,			3 00
Lycoming, Pa. Col. in cong. per J. Montgomery,			10 00
Mahoming, do. Col. in congregation per J. Montgomery,			33 68
Meadville, do. do. do. per Rev. Mr. Bushnell,			21 14
Mulberry, Ky. From auxiliary society, per J. Venable,			12 25
New Hartford, Ohio, Donation from Rev. B. Baldwin,			5 00
New Providence, Ky. From auxiliary society, per D. A. Brewer,			18 50
Philadelphia, Donation from Mr. Wm. F. Geddes,	3 95		
Do. From Dr. G. W. Pressley, on account of fancy articles made by the Osage Society of Philadelphia,	15 00		
Do. From Isaac Snowden, Esq. Tr. of General Assembly, 6 months interest to 1st August,	375 00		
			393 95
Versailles, Ky. From aux. society, per D. A. Sayre,			2 00
Waterford, Erie co. Pa. Col. in cong. per Rev. Mr. Hassinger,	4 00		
Do. do. do. Donation from do.	1 00		
			5 00
Missionary Reporter, From sundry subscribers,			23 00
			$689 69

SOLOMON ALLEN, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

CONSTITUTION
OF THE BOARD OF EDUCATION,

As enacted by the General Assembly, A. D. 1819, *and subsequently amended.*

ARTICLE I. There shall be a General Board of Education, known by the name of "*The Board of Education under the care of the General Assembly of the Presbyterian church in the United States of America.*"

ART. II. The Board shall consist of fifty-two members, elected by the General Assembly, of whom twenty-five shall be Ministers, and twenty-eight other male communicating members of the Presbyterian Church; one minister and one layman to be chosen from each Synod; and the remainder from Philadelphia, and from a distance convenient to it, together with such Vice Presidents as the Board may appoint. Five members, including the President or a Vice President, shall be a quorum to transact business.

ART. III. The whole number of members shall be divided into four classes, one fourth to be annually elected.

ART. IV. The election of the members of the Board shall be made by nomination and ballot, by the General Assembly.

ART. V. The officers of the Board, to be annually appointed by the Board, shall be a President, a Recording Secretary, a Corresponding Secretary and General Agent, a Treasurer, and so many Vice Presidents as the Board may deem it expedient to appoint.

ART. VI. The objects of the Board shall be—

1. To recognize such Presbyteries and other Associations, as may form themselves into Education Societies, auxiliary to the General Board.

2. To assist such Presbyteries and Associations in educating pious youth for the Gospel Ministry, both in their academical and theological course.

3. To assign, according to their best discretion, to the several Auxiliary Societies, a just portion of the whole disposable funds under their control.

4. To concert and execute such measures as they shall judge to be proper, for increasing their funds, and promoting the general object.

ART. VII. No young man shall be patronized or assisted by an Auxiliary Society, unless he shall produce a testimonial of his hopeful piety and talents from some Presbytery, under whose care he shall be taken.

ART. VIII. Auxiliary Societies may make such arrangements, and selection of a seminary for the young men under their patronage, as in their opinion shall be most eligible for the prosecuting of their education, whether classical or theological.

ART. IX. The Auxiliary Societies shall send to the Board, all the surplus funds in their hands, which shall not be necessary for the accommodation of those immediately depending on them for support.

ART. X. Every Auxiliary Society shall forward, annually, a report of their proceedings to the Board, sufficiently early to enable the Board (whose duty it shall be) to report to the General Assembly.

ART. XI. The Board shall have power to make such by-laws, to regulate their own proceedings, and effectually to accomplish the great objects of their appointment, as shall not be inconsistent with this Constitution.

ART. XII. The Board may propose to the General Assembly, from time to time, such plans as they may consider useful and necessary for the success of the Institution, to be recommended to the several Societies or Churches, as the Assembly may think proper.

ART. XIII. No addition or amendment to the provisions of this Constitution shall be made, unless by the consent of two thirds of the members of the General Assembly, present at any of their sessions, of which notice shall be given at least one day previous.

ART. XIV. By the General Assembly for 1823.—

"*Resolved*, That all the Presbyteries under the care of this Assembly be, and they hereby are required, as soon as possible after their several sessions immediately preceding the meeting of the General Assembly, to send up to the Corresponding Secretary of the Board of Education, under the care of the General Assembly, a report stating what moneys they have collected for the education of poor and pious youth in their bounds; and what candidates or students they have on their charitable funds."

ART. XV. "*Resolved*, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the

Treasurer of said Board of Education, that the same may be appropriated according to the constitution of the Board.

ART. XVI. "*Resolved*, That the Board of Education be, and they hereby are required to report annually a summary of what has been done in the business of education by the Presbyteries, as well as the Auxiliary Societies; and that hereafter, the Assembly will act on the Report of the Board of Education, and not require the Presbyteries to report immediately to the Assembly. Resolved that the Assembly will every year inquire whether the Presbyteries have reported on this subject to the Board of Education."

ART. XVII. By the General Assembly for 1824.—

"*Resolved*, That the Board of Education be, and hereby are, authorized to select and educate such young men as are contemplated by the Constitution of that Board."

ART. XVIII. By the General Assembly of 1825.—

"*Resolved*, That the Board of Education may appoint any person whom they deem suitable, to be their Treasurer, to continue in office during their pleasure; and that he shall be *ex officio*, a member of said Board."

In March 1829, the Board appointed an Executive Committee, who with the approbation of the Board, have adopted the following principles:

1. That this committee recognize, as a rule of their proceedings, the decision of the Board, that no beneficiary shall hereafter be allowed, by this Board, more than one hundred dollars annually from our funds, except in extraordinary cases.

2. That any beneficiary who may receive other aid, shall annually report the nature and amount of the same, to this Committee.

3. That in aiding young men, who are seeking the office of the Christian ministry, this Committee will, as a general rule, give the preference to those candidates for our patronage, who have made the greatest advancement in their studies.

4. That the Treasurer of the Board pay moneys on the order of this committee signed by the chairman; and that it be the duty of the corresponding secretary to remit all moneys to beneficiaries at a distance from this city; for which purpose he shall receive the sums appropriated from the Treasurer.

5. That each beneficiary of this Board shall be considered as always on probation; and if the Executive Committee shall at any time discover such defects in capacity, temper, general manners or piety, as would render his introduction into the ministry of doubtful utility, they shall consider themselves religiously bound to make no further appropriations in his case; and to become qualified for the discharge of this duty, they will make frequent and minute inquiries into the character of persons assisted by the funds of the Board.

6. That no written obligation shall be required of any beneficiary, to refund the moneys which may be granted him by this Board; because we act upon the principle, that the church, as a moral parent, ought to provide for the education of such of her sons as may be indigent, and at the same time may probably become her faithful servants in the ministry of reconciliation: but we nevertheless desire every beneficiary to remember, that his duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires, that so soon as he is able he should refund the benefaction conferred on him with interest. Every beneficiary shall be furnished with an attested copy of this resolution.

7. That the Corresponding Secretary and General Agent, and the Assistant General Agent, with such other agents as may from time to time be appointed, shall endeavour to promote the interests of the Board, by obtaining from individuals subscriptions and donations, and by inducing Congregations to make annual subscriptions and payments to the Education fund of the Board, or of the Presbyteries to which they may belong.

8. That any person or Congregation which will pay annually any sum not less than one hundred dollars, shall have the right of selecting the beneficiary who shall enjoy the benefaction; provided the character and location of said beneficiary meet the approbation of this Committee, and that any sum given to this Board, shall be appropriated to such beneficiaries as the donors may designate.

9. That the General Agent, or Assistant Agents, shall as soon as practicable, visit every Presbytery within the bounds of the General Assembly, endeavour to stir up the minds of our brethren on this subject, seek out suitable young men to be devoted to the work of the Gospel ministry, and place the same, with the approbation of the Presbytery to which the selected beneficiary naturally belongs, in some school, col-

lege, or seminary, in which he may prosecute his studies, and, as far as possible, provide means within the bounds of each Presbytery, for the support of its own beneficiaries;—thus becoming, in fact, the Agent of each Presbytery visited, no less than of the Board of Education.

10. That the General and Subordinate Agents shall monthly report all their proceedings to this Executive Committee, and shall be subject to such particular instructions as they may from time to time receive.

11. That candidates be urged, on completing their course, to remember the important objects of the Board, and to promote them wherever Providence may direct their location.

12.—1. It shall be the duty of the Corresponding Secretary and General Agent, to take the special charge of the office.

2. To keep the books of minutes, and all the necessary registers of beneficiaries—their names, recommendations, place of education, stage of education, date of reception, and amount of aid rendered.

3. To prepare all the regular business for the meetings of the Board, and of the Executive Committee—and so to arrange it as to facilitate the dispatch of business.

4. To conduct the general correspondence of the Board and of the Committee, and prepare the matter for the Education Register, monthly, endeavouring to make it both profitable and popular.

5. To exercise a pastoral care over all the beneficiaries of the Board, to visit them as often as practicable, at least once in every year, and to hold correspondence with them as frequently as circumstances may require, so that the Committee may always be fully informed respecting them.

6. To take the direction and guidance of the various Agents which may be employed by the Executive Committee, maintain a constant correspondence with them, and keep the committee fully advised of their proceedings, and

7. To do whatever may be necessary, under the direction, and with advice and consent of the Executive Committee, to secure and advance the prosperity of the education cause.

13. That no appropriation shall be made to any whose attachment to the standards of the Presbyterian Church is questionable, and who may be unwilling to receive their theological education in a Presbyterian Seminary.

RULES

To be observed by the Board of Education of the General Assembly, and by its Beneficiaries.

1. Young men applying for the aid of the Board, shall furnish satisfactory testimonials, from two or more ministers or elders of the presbyterian church, or from the Executive Committee of some Presbytery, of their piety, talents, good deportment, and real necessities.

2. Young men under the care of the Board, shall furnish good and sufficient testimonials, annually, or oftener if required, from their teachers, of their progress in their studies, moral deportment, economy and piety.

3. Young men after entering College, or a Theological Seminary, shall send to the Board, at the close of each term, a written declaration of their views and purposes, in relation to the Gospel ministry, as the labor of their life in future.

4. Young men who fail to enter upon and continue in the ministry, unless, through such loss of health, as may disqualify them for any other important employment, shall refund to the Board all the money which may have been expended on their education with interest, and to the performance of this act of justice, every Beneficiary shall give his written pledge to the Board, at the time when he is taken under its care.

5. Every examining committee, appointed by the Executive Committee, shall examine candidates faithfully, and report to the Board, very specially, their views of the piety, capacity, church standing, moral deportment, attainments in learning, and motives for seeking an Education for the Gospel ministry, and also, give the name, age, residence, and pecuniary circumstances of applicants; and also, whether they have been patronized by others, and if so, by whom, how long, and to what amount, and why has that patronage ceased; and whatever else the Examining Committee may think proper to communicate.

6. Examining Committees shall endeavour to make applicants fully understand the importance of the object in view, and the conditions under which the aid of the Board is extended to them, and their moral obligation to refund to the Board the money received from it, should God in his providence put it in their power.

7. No candidate shall hereafter be taken under the care of this Board, nor aided, until he shall have been examined by some Examining Committee, or by the Executive Committee of some Presbytery, and shall have forwarded the

certificate of said examination, by said committee to this Board, made out according to rule 5th. Nor shall any additional aid be given to any who shall neglect or refuse to comply with the regulations contained in Rule 2d or 3d, as the case may be.

8. No person shall receive aid from the Board, who does not manifest a willingness to pursue such a course of Education, as the Executive Committee may direct.

9. The following shall be the form of returns to be made quarterly, viz.

[*The form has been left out for want of room—but will be inserted in the next No.*]

10. When the foregoing form shall have been filled up by the Beneficiary, and signed with his name he shall obtain on the same paper a certificate from the principal Teacher of the Institution where he may be pursuing his studies, that he has examined it, and believes it to be correct, and that the person intended in it, sustains a fair character, is diligent and successful in his studies, continues to give evidence of consistant piety, and conducts himself in all things according to the Rules and Regulations of the Institution where he is.

11. Beneficiaries may not change their place of Education without the consent of the Executive Committee.

12. Beneficiaries shall cease to receive the patronage and aid of the Board for the following or similar reasons:

1. If their talents, health, or piety, be not such as to warrant and justify a continuance of it.

2. If the Beneficiary enters into the married state.

3. If the Beneficiary puts himself under the patronage of, or receives help from any other *Education Society*.

4. If the requisite returns are not regularly made.

13. Every Beneficiary who shall have received aid from the Board in the course of his Education, equal to the expense of two or more years, shall feel himself bound to devote the first year at least, of his ministry, to Missionary Labors, under the direction of the Board of Missions, unless released from this obligation by the consent of the Education Board.

14. Every Beneficiary shall submit himself to the paternal and pastoral counsel and care of the Corresponding Secretary and General Agent of the Board.

15. These Rules shall be printed, and placed in the hands of every Beneficiary, and his approval of them expressed in writing, at the time of his being received under the care of the Board shall be taken and recorded or put on file in the office.

Received for the Education Board since the 20th of May, 1830.

May 21.	From collection after Dr. Philips' sermon,			$89 50
	Cooperstown church, N.York,			50 00
	Donation from T. Marquess, Martinsburg			26 00
	Louis Cook, Sylvanus co. Va.			20 00
	William Maxwell, Norfolk,			10 00
22.	Churchville, Pa. by Rev. Mr. Finney,			13 50
25.	Ladies at Lawrenceville	26 50		
	Mr. Stewart, 1st church Baltimore,	5 00	31 50	
			JOHN STILLE, Treasurer.	240 50

June 24, 1830.

The Tresurer reports the following receipts of the Education Board, since 31st May,

1830. June 1.	From New York Presbytery by Isaac Snowden,	126 19		
	Rev. Dr. Neill's collections,	185 50	311 69	
11.	Rev. C. Webster, Long Island,			2 50
July 3.	Daniel Montgomery's 2d annual subscription	100 00		
	Mrs. Christiana Montgomery's donation	50 00	150 00	
7	Collections of annual subscriptions,			20 00
8	do. at Monthly Concert in 6th Church, Phil'a.			10 72
29.	James Linn's donation,			5 00
	Concert of prayer in 3d Church, Philadelphia,			12 37
	Stephen Cook, Martinsburg Ohio,			2 00
30.	Collections by Dr. Neill, Church Snowhill, Md.,	3 33		
	Robert McChesney, church of Cranberry, N. J.,	5 00		
	A few members, do.	7 50		
	Rev. R. M. Laird, (Md.) several individuals, including his sub.	10 00		
	A lady, by Rev. Dr. Green,	1.00	26 83	
			JOHN STILLE, Treasurer.	541 11

July 31, 1830.